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WEEKLY PEOPLE

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ON THE FIRING LINE OF CLASS STRUGGLE

BOURGEOIS, LAY AND CLERICAL POSITIONS RIDDLED—IMITATION SOCIALISM PUNCTURED.

For once the political head center known as the Vatican must be acquitted of Bourbonic stupidity, that is, culpable stupidity. It was stupidity to dictate conditions to the visit of ex-President Roosevelt; but for that stupidity, not the Vatican must be held responsible. The responsible parties are the narrow-minded, near-sighted politicians who here in America strut about in the panoply of Roman Catholic Bishops, Archbishops, and what not. They have been stuffing the Vatican with the visions that they stuffed themselves with of holding the whip-hand in America. Thus stuffed, the Vatican "put its foot into it."

Poor Taft! "Pass!" said Representative Murdock of Kansas when asked about the bill which he fathered to allow ex-President Roosevelt's mail to pass free through the Post Office, "pass? A bill to give ex-President Roosevelt a purple robe embroidered with diamonds would not fail of getting through the House of Representatives at this particular junction."

First—That much for Taft having taken himself seriously;

Second—That much for the "sturdy Americanism" of the Insurgents.

New York Socialist party folks who are throwing fits over the "Milwaukee's Working Class's Victory," as the "Volkszeitung" naively puts it, should hasten to gag their party-man Mr. Jacob Pankin. The gentleman, coming fresh from Milwaukee, and all excitement, joins an S. P. jollification meeting, and there announces that "the best residential section, occupied mainly by Americans and Germans, cast 2,100 votes for Seidel out of a possible 3,000 votes"—thus bearing out the estimates of the Wisconsin delegation in Congress whose estimate of the Milwaukee affair is that it is an incident in the bitter warfare between the Republican factions. Gag Pankin—gag him quick.

Archbishop Ireland spews invectives against "Asino," an illustrated comical paper of Rome. Of that paper the Archbishop says: "With the 'Asino' a frequent theme for pen and pencil is the Catholic Church, its dogmas and precepts, which it misrepresents and ridicules; its priests and prelates, whom it belies and caricatures; its supreme Pontiff, for whom it finds no epithet sufficiently vile." Archbishop Ireland evidently does not know that most of the charges that he prefers against "Asino" have been preferred by the Irelands of his time against Bocaccio, and yet Bocaccio is a classic, both in literature and on the history of human progress. But if Archbishop Ireland can be as ignorant of modern affairs right here in America, as he has so often proved himself, on the free coinage of silver issue, for instance, it should not be wondered at that he exhibits equal ignorance concerning things in distant countries and remote ages.

The Peace Society of the City of New York, president Andrew Carnegie, manufacturer of armor plate, is alarmed lest naval expenditures grow "until they ultimately impoverish the people." It also tells of the harrowing things done by these expenditures, "on the supposition that wages average $600 to the family," an estimate which the estimable Peace Society can not be accused of putting too low. Since, however, it is officially granted that a family can not be decently reared in New York on less than $800 per year, and that the average wage is from $257 to $280 below that, it would seem the workers were already "ultimately impoverished." It is hard to see how taxes on their exploiters' pockets would hurt the workers any more.

Tom Walsh, the Tipperary Irishman who arrived here empty-handed in 1869; who was hired to dig sewers in Worcester, Mass.; who did not handle the shovel long before he began to take subcontracts for himself; who, four years later went West to the Black Hills mining camps, and there quickly made $100,000; and who then rose rapidly in wealth, built a place in Washington that is one of the "show places" of the capital, and, when he died on the 7th, was reputed to have an income of $4,000 a day;—this Tom Walsh certainly was a man of uncommon sense. It is said of him that he no sooner was in affluence than he recognized that the nation would be destroyed unless "a way was devised to give the poor laboriug people a greater share in the profits of labor." Walsh evidently realized that what he had done was exceptional, and that comfort for all could not be made the rule under existing conditions. This one statement, more than his knack to acquire wealth and his reputation for kindness marks Tom Walsh a great and a good man.

"The 'submerged tenth' should be dealt with by the State, and the day is coming when that class will be taken by the State officials, housed, clothed, bathed and fed, but never allowed to marry."—Andrew Carnegie, Pittsburg, Pa., April 1.

This is no April Fool's joke. Seeing that the "Upper Tenth" need the services of the "Submerged Tenth" to perform the manifold nasty and criminal acts of that "Upper Tenth," the mind of our "Upper Tenth" is turning in the direction of Oriental "Upper Tenthism," where the eunuch has long been a prop of "Upper Tenth" civilization.

How wholly local, hence due to the transitory circumstance of an old parties' internecine feud, the Milwaukee triumph was may be judged from the fate of the S. P. at all the other spring elections; and what that fate was may be judged from the tomblike silence concerning them in the S. P. press. In Chicago, for instance, only two hours' ride from Milwaukee, there was "nothing doing." There was so little doing that the "Daily Socialist" of the 6th of this month, while it fills whole columns with election figures and talk about Milwaukee, has not as much as a stickful of election figures for its own city, and contents itself with an "estimate" of its vote at 18,000—a figure which, even if true, would record a round 1,000 decline from the already tumbled vote of 1908. The Milwaukee triumph only accentuates the law of the S. P.'s melting away in that which was its only stock in trade—its vote; it underscores the Simons declaration about his own party: "The S. P. has become a hissing and a byword with the actual wage workers of the land."

"There are plenty of women willing to devote their lives to this work of homes for working girls, if only the public would co-operate and help them with funds."—Mrs. William A. Cauldwell, treasurer Ladies' Christian Union. Charity which so frankly begins at home as this does surely merits some response—if only for its frankness!

Wages are being raised here, there and everywhere. The bourgeois press of to-day runs over with items of such raises on railroads, steel plants, mines, quarries, etc., etc.; and numerous are the editorial items commenting upon "how wages are towering up." What all these rises in wages are doing is to patentize the fact that wages have gone down since 1908. With a rise in prices that averages 40 per cent., a rise in wages that averages 10 per cent. spells DECLINE.

"Der Arbeiter," the Yiddish organ of the Socialist Labor Party, under date of the 9th, furnishes its readers with a neat snap-shot of the Socialist party press in this city, as revealed by the flash of the recent Milwaukee elections. The snapshot consists of the following "deadly parallel":

THE CALL. April 7, 1910. Report about Milwaukee.	YIDDISH VORWAERTS. April 7, 1910. Editorial "Our Milwaukee."
Our victory does not mean an entire overturning of present business conditions.	And our elected comrades will overturn worlds there.

And now it is Noah E. Barnes, former president of the Cottonwood Creek Copper Company, convicted of stealing $30,000 of the company's assets, who is sent to the penitentiary by a jury and court of his peers. Barnes did not need his forty minutes speech to convince the thinking that he is no worse than his prosecutors, and these no better than he. If only that capitalist set which gets the worst of the swine-rend-swine struggle with the other set, could exercise the power to send this other set also to the penitentiary, it would then be a good deal worse for the penitentiaries, but a deal better for those on the outside.

The Chicago "Provoker" throws, incidentally, a side-light upon the much boasted-of Socialist party membership. A row being on in the Texas S. P. between two claimants for the Secretaryship of the State, one of the contending factions declares 200 members joined the Local of the other claimant for "packing" purposes, in December, 1908; and paid no dues after December, 1908, "except a group of 22 that lasted a while longer." Such occurrences explain the collapse of the S. P. membership from the reputed 52,000 last November to the 41,000 reported a month or so ago; they also explain the composition of the membership.

The Cold Storage Presentment by the Hudson County, N. J., Grand Jury raises the retailers of meat to the rank of the country's aristocracy. A badge of our aristocracy is their dealing in water—"watered stock." Now comes the Hudson County Grand Jury and declares that cold storage, as conducted by our retail dealers in meat, actually raises the price of meat, inasmuch as long cold storage absorbs water, and the water so absorbed is sold at the price per pound of meat.—And yet Socialists say that our aristocracy is becoming smaller!

Whether in Jewish or Gentile flesh, human nature is one. The rise of the price of kosher meat aroused the animal in the orthodox Jewish community of this city as violently as the rise in the price of beer has been known to arouse the animal in orthodox Gentile, Protestant and Catholic alike, communities of Germany. In the latter communities, and despite all pious Aves and other prayers, stones have been hurled at breweries to the tune of "Schuft" (scamp); and now, in these Jewish communities, and despite the preachings of Isaiah, the dealers have been assailed with dead cats to the tune of "Ganef" (thief). One touch of Nature makes the whole world kin, and that touch is the material touch before which creeds vanish like the mists they are.

The New York Labor News Company is the literary agency of the Socialist Labor Party. It prints nothing but sound Socialist literature.

AN OPEN LETTER

To Thos. E. Watson,
Thomson, Ga.

Sir:—

Your publication—"Watson's Jeffersonian Magazine"—for the current month, just received, contains a "dare," addressed to several persons, myself included. You say: "Daniel De Leon, you have been assailing me in your paper; and you are the translator of Herr Bebel's obscene book, 'Woman Under Socialism.' . . . Now, I dare any of you, and all of you, to come into this magazine and discuss Socialism. You may have ten pages a month. I just dare any and all of you to come. . . . Will you come? I am rubbing my fist right under your noses, you know.—THOS. E. WATSON."

This thing of "fist-rubbing right under one's nose" at long and safe distance may be chivalry, as *she* is understood in Thomson; it is not chivalry, as *she* is understood in the code to which I was trained, or which Socialism promotes. Let's come to closer quarters.

I accept your "dare" to "come into your magazine and discuss Socialism." Determined to allow no time for the ardor of your "dare" to cool off, and also in order promptly to test the sincerity of the "dare," I forward to you within, and registered, the twelve articles which have appeared in the Daily People, and the corresponding Weekly People, in the course of the last five months, and in which I successively and seriatim join specific issue with you on your objections to Socialism. If your "dare" is not bluster, and if your fist-rubbing is not swagger, you will promptly publish the enclosed articles in your magazine, and in the order of their dates. I claim for them the ten pages tendered to me.

Better than an abstract treatment of Socialism, these articles should meet your challenge for "a discussion of Socialism" in your magazine. The articles take up one by one, in the order in which you attacked them, leading features of the vast domain of Socialism.

"Jacob's Two-Rung Ladder to Nonsense" and "A Belated Son of Loyalty" contrast Socialist dialectics with the dialectics that you ply against Socialism. They answer the purpose of two introductory "rounds."

The other ten articles follow you into specific subjects:

"Horrible Example of 16 to 1 Mental Training" clinches with you on your pet subject of "Socialist immorality," incidentally furnishing proof of the unreliability of your citations against Socialist writers.

"The Mother Right" makes the fur fly of your concept regarding the institution of marriage.

"'Disemboweling' Labor" closes with you on the "blacklist."

Finally, "Watson on Interest," "A Lesson in English to Tom Watson," "Watson and Surplus Value," "Watson and His Duchess," "Duck-in-Thunder Watson," "Watson on Crystallized Labor," and "The Secret of Tom Watson's Irritation," tackle your assaults on Socialism concerning the "returns of money," the source of "value," the source of "profits," the "materialist foundation of history," the merchandise status of the wage earner, the difference between "feudalism" and "capitalism," the inevitableness of capitalist breakdown. There still remain extensive areas of Socialist science untouched. They remain untouched because you have not yet attempted to "disembowel" them. For the present the subjects touched upon by these articles should do. If the position you take on these subjects is right, and the position taken in the above articles is wrong, Socialism could not stand.

The titles of the last seven articles might give, in the minds of the uninformed, a color of justice to the charge you make against me that I have been "assailing" you. Such a charge, coming from you, who, to cite one of many instances, use the word "Jew" as a discredit to a man; who seek to make so personal a matter an argument against Marx, "a Jew," and Ricardo "another Jew"; and who go to such lengths of personal "assault" as to state three times in your magazine for December that Engels was a "Jew," when the fact is that, for weal or for woe, Engels was a Jew as much as you are—from so reckless an assailer the objection that I have been "assailing" you sounds odd, even if it were true. But the charge is unwarranted. If the Editor of a publication is its owner; if, on top of that, such an Editor identifies his personality with his publication so completely as prominently to weave his own name into the publication's name—"WATSON'S Jeffersonian Magazine"; and if, on top of all that, such an Editor continuously seeks to illustrate his points with autobiographic sketches, to the extent of setting up himself, his household, aye, even his private bed chamber, as specimens,—such an Editor not only invites, he compels being personally tackled. The very language and tone of your "dare" obtrude your personality into the discussion. The Daily People as the official organ of the Socialist Labor Party, attacks principles. In the conflict, men may not always be ignored: without men to uphold principles these are vapor, not worth notice. Only in this sense have you been, and are you now, grappled with—a proceeding that is all the more unavoidable in sight of your own setting up yourself as a specimen. To ignore a specimen constantly "rubbed under one's nose" would justify the charge of "wandering from the question." That Socialism never does.

At all points, accordingly, the enclosed articles come within the requirements of the ethics of a discussion, and meet your "dare."

DANIEL DE LEON,
Editor Daily People.

April 3, 1910.

THE A. F. OF L. JOB TRUST

$500 EXCLUSION WALL ABOUT WIRE WEAVERS' UNION.

Revelations to the Fore in Holyoke Wire Shop Strike—Craft Union Admits Its Treason to Its Class—Tries to Pass It Off with Usual Apology.

Holyoke, Mass., April 7.—The A. F. of L. job trust, represented in this instance by the American Wire Weavers' Protective Association, is being shown up in great style through the agency of a strike at the Buchanan and Bolt Wire Company's plant here, where several hundred wire weavers are out for better conditions.

All the men say against the intense exploitation and low wages in the works is true. But the jewel in the head of the situation is revealed in a letter given to the press by the company itself. It says in part:

"The American Wire Weavers' Protective Association is all that the name implies, AS ANY JOURNEYMAN WIRE WEAVER COMING HERE FROM A FOREIGN COUNTRY MUST PAY INTO ITS TREASURY THE SUM OF $500 BEFORE HE CAN JOIN THE UNION AND BE PERMITTED TO WORK IN A UNION SHOP. We had two men in our employ since the strike was declared who had worked several years at the trade of wire weaving in Scotland, besides serving seven years of apprenticeship, (only four years of apprenticeship is required in this country); one of these men applies for admission to the union and offered to pay $100 of the fee at once as that was all the money he possessed, and the balance in instalments, but was advised that the whole amount must be paid before his application could be accepted. We know this to be a true fact, as we were shown the letter from the executive board of the wire weavers' association to the applicant. These two men came to this country early last spring and had been unable to obtain employment as Fourdrinier wire weavers in a union shop for reasons above stated, but as soon as it became known to the union that they were in our employ on hand looms at union wages they were induced to join the union free of charge and leave the employment they had been waiting ten months to obtain.

"There are many more weavers in the United States in practically the same position as these two. We feel sure no fair minded man would apply the vile name of 'scab' to one who, although being a skilled workman, is debarred from the union owing to his inability to pay the extremely high tariff placed on wire weavers."

It might seem harsh and improper to use this hostile statement of a capitalist concern against the union, were it not for the fact that the union, in its reply, expressly admits its Chinese exclusion wall. Says the union on this head:

"Mr. Buchanan's statement with regard to the foreign weavers is only a half truth, and wholly misleading. It is true that a high initiation fee is charged foreign weavers, but this has been found necessary to protect the working conditions of American workmen. The foreign weavers' association does not have any regulation governing the number of apprentices in the shop and the result is they are producing more workmen than there are jobs."

No doubt the men are victimized by the company. No doubt, as they prove with documents, Buchanan was corresponding before the strike was called for men to take the strikers' places, although he blandly claimed to be doing no such thing. No doubt his statement that "the men were not competent to run the power looms" is shattered by the men's counter-statement that "if they had agreed to accept lower wages there would be no cry of incompetency." But for all that the men must learn that he who builds a $500 exclusion wall against his brother is a traitor to his class, and is bound to be crushed under the edifice of his own rearing.

M. R.

GERMAN METAL WORKERS.

With the publication of its issue of March 19, 1908, the "Metallarbeiter-Zeitung," Stuttgart, Germany, reached the 400,000 list of subscribers. The journal is the organ of the metal workers federation of Germany and supports, politically the Socialists. In spite of the unfavorable conditions in 1909, the membership of the metal workers' unions increased by 11,000, and increased further, in the first three months of the present year by 12,000. The metal workers' federation belongs to those organizations which weathered best of all the crisis. In the panic year of 1907 the organization lost but 131 members out of a total membership of 360,000.

FACTS ON THE MILWAUKEE ELECTION

REPUBLICAN CAPITALISTS SUPPORT S. D. P. BY VOTE AND ABSTENTION—ACTUAL S. D. P. VOTE LESS THAN 15,000.

Milwaukee, April 6.—At the elections held here yesterday the Social Democrats elected their candidate, Emil Seidel, for mayor. They also elected their candidates for comptroller, treasurer, city attorney, and two civil judges. In the new council which is composed of 35 members, the Social Democrats get 21 seats. The board of supervisors will also be controlled by them, they having elected 11 out of a total of 16 members on the board. Thus the whole city administration is now in the hands of the Social Democratic party.

Seidel, the new mayor, is 45 years old. He was born in Pennsylvania. With his parents he came west when a baby. They lived at different places and later he came to Milwaukee. He received a common school education. At the age of 13 he started to learn wood carving. In 1886 he was sent to Germany for his health, and remained there six years.

In 1908 he was his party's candidate for mayor. He was defeated. He was next nominated by a party referendum vote for alderman-at-large to fill an unexpired term caused by the death of F. J. Stigelbauer. He was elected by a substantial plurality. His term expires April 19, on which day he will take office as mayor of the city.

A significant thing about this election is the fact that in the Twenty-third ward, a notorious Republican and capitalist residential stronghold, the Social Democrats came out with a 400 plurality for mayor. Adam J. Meisenheimer, who was looked upon as a sure thing as Republican nominee for alderman, was beaten by his Social Democratic opponent by about 200 plurality. This gives an idea of what happened behind the curtains before election. It may also foreshadow what may now happen before the curtains. Another significant fact is that nearly 30 per cent of the registered voters abstained.

At the West Side Turn Hall, where the Social Democrats received their election returns, the gathering turned into a jubilation last night. When it was certain that the Social Democratic ticket had swept the city Seidel and Berger came forward on the stage. Seidel was overcome with his victory and reception. He spoke a few words and gave way to Berger. Berger said: "I want to ask every man and woman in this audience to stand up and here and now enter a solemn pledge to do everything in their power to help the men whom the people have chosen to fulfill their duty."

A large crowd stood up and took the solemn pledge. Well may the Social Democracy ask this vow for the work before it.

Non-Partisan.

Milwaukee, April 8.—To what can the Social Democratic victory be attributed? This is a question, arising in the minds of many, and which the writer will attempt to answer.

The Republican party was disorganized. On one side were the Half-breeds (adherents of U. S. Senator La Follette) on the other the Stalwarts (adherents of U. S. Senator Ike Stephenson). The Democratic machine and Mayor have pilfered wherever opportunity presented itself. D. S. Rose, present Democratic mayor, devoted his time but very little to his official duties; he was lecturing throughout the country against Prohibition, a particularly obnoxious thing in Milwaukee. The voters of Milwaukee were sick of this. The Republicans were quarreling among themselves. This then was an opportune time for the Social Democratic leaders to play their trump card.

They got up a platform in which they demanded home-rule, initiative and referendum, municipal ownership, a seat for every fare on the street cars, etc. If a stranger coming to town had gotten a platform from the three parties in his hand, without their names thereon, he wouldn't have been able to tell the difference.

The literature and statements of the S. D. P. speakers contained a phraseology to convey to the worker the idea that all that was necessary to reduce the high cost of living was to vote the S. D. P. ticket.

Another cause for their victory is their adherence to the A. F. of L. Even national officers of the International Unions told their members to vote for Seidel. Upon reading the above statement one will inquire, Has the A. F. of L. captured the S. D. P., or did the S. D. P. capture the A. F. of L.?

Mayor-elect Seidel is a man of good standing in the community; his integrity has never been questioned.

The voters were disgusted with the old parties, and threw their lot with the S. D. P., this resulting in a vote of 27,622. The Democrats received 20,513, the Republicans 11,262.

But the real S. D. P. vote was about 14,515. This vote was cast for their candidate for Circuit Judge, Kleist. Their Civil Judges fared even worse. Of the 7 to be elected the 2 S. D. P.'s who got in, did so near to the bottom of the list with less than 13,000 votes each. All voters that really wanted the S. D. P. naturally voted for the judges, those that did not, only voted the S. D. P. City ticket for one or other of the reasons stated before.

The Milwaukee "Sentinel" of Wednesday, April 6th, says: "The S. D. P. conducted a conservative campaign." The capitalist press editorially congratulates the new S. D. P. candidates.

The S. D. P. now have a working majority in the city Common Council, and in the County Board.

If you meet an S. D. P. man now and talk Industrial Unionism, he won't listen. Why should he? Didn't they capture the city? They are letting their enthusiasm get the best of their reasoning faculty. But when the smoke of the election is gone, the S. D. P. is confronted with this question: If the capitalist class really fears you, and at the next election threaten to close the industries if your men are elected, what will you do? Their (the S. D. P.) economic organization here is the A. F. of L., all having "sacred contracts."

The fact of the matter is that the S. D. P. IS NOT feared. The middle class even helped them at the last election; and, as to the high up Republican capitalists, they plumped their vote for the S. D. P., but of course not for Kleist.

If ever the teachings of the S. L. P. are to receive vindication, they will be vindicated right here in Milwaukee. Watch and see.

Section Milwaukee will stand by the good lightship "S. L. P. Logic," and when the S. D. P. suffers the shipwreck in store for it the S. L. P. will continue throwing its light upon the stormy sea of disorganized labor.

This article will be immediately followed up by one on what the S. D. P. stands for and has done in Wisconsin.

Readers of The People will be regularly informed on how the S. D. P. is "bringing about Socialism."

Albert Schnabel.

TELLS IMMIGRANTS TO STAY AT HOME

London, April 10.—Courtenay W. Bennett, British Consul General at New York in his annual report, cautions immigrants against assuming that New York is an Eldorado for the working man.

"It is not," he says. "The expenses of living are so high and so constantly rising that a man in regular work in the United Kingdom at lower wages is as well if not better off, than his fellow-workingman in New York at the higher wages here, while if out of work he is better off at home. It is estimated that to live in decency here a man with a wife and two children must spend just $1,000 a year."

BAR WORKMEN'S CIRCLE.

Boston, April 8.—Following out the provisions of recent legislation which restricts the operations of beneficiary organizations foreign to the State, an injunction restraining the Workmen's Circle, a New York labor organization, from doing business in Massachusetts was issued to-day by Judge Rugg of the Supreme Court. The Workmen's Circle has twenty branches in this State, with a membership of about 2,000.

VOTERS OF ST. PAUL, MINNESOTA!

A MESSAGE FROM THE SOCIALIST LABOR PARTY—DON'T THROW YOUR VOTES AWAY—DON'T LET YOURSELVES BE DECEIVED BY THE CAPITALIST POLITICAL PARTIES ANY LONGER.

Fellow Workers: The Socialist Labor Party calls upon you to read and study the principles of the various parties so that you may be able to cast an intelligent vote. Two things you should know before you vote: first, There being two classes in society—the capitalist class and the wage working class,—to which of these classes do you belong? Second, Which of the political parties represents your class? Unless you know which class you belong to, and which one of the political parties represents your class, you can not cast an intelligent vote.

If you are a wage worker you are as much subject to the command of the capitalist as if you were his property under the law. You must go to his factory because you have got to work; he is the master of your job. While you are working you are a tenant on this planet, but when out of work you are a trespasser on the private property of the capitalist class. That is your lot in the capitalist system; and the Republican, Democrat and Prohibition parties stand for the continuation of the capitalist system.

The Socialist movement is the world wide working class movement, organizing the working class industrially as well as politically to conquer for the working class at the earliest possible moment the control of industry.

Every few years there is a panic industrial paralysis, and hundreds of thousands of workers are forced into the streets; no work, no wages; and so they throng the highways in search of employment, which can not be found. They become tramps, vagrants, outcasts and criminals. The working millions who produce the wealth have little or nothing to show for it.

We of the Socialist Labor Party put up a political ticket as a means of taking a referendum vote of the people on the question of Capitalism or Socialism. We have therefore written our demands, and organized a party to voice those demands. We are building a movement for a revolution by organizing the workers industrially and politically; and if the election returns are falsified to prevent the inauguration of Socialism, we shall determine for ourselves what growth the movement has attained, and by a true count of our own learn when the people are ready for the Revolution. When the working class will have entrenched themselves by industrial organization in sufficient industries, and when the majority of the people will have registered themselves in favor of our revolutionary demands, then the capitalist class must surrender their control of industry. Then we, the industrially organized working class will proclaim the industrial democracy.

Already the sentiment in favor of Socialism is quite general. We have succeeded in establishing a sound foundation of the revolutionary movement. Forward, then with the organization of the workers; extend the domain of the Industrial Workers of the World more and more over industrial operations. Forward with energy and the time will not be long before we shall have control of enough of the industries of the country to assert our authority, and overthrow the rule of capitalism. Forward with the propaganda for a rising Socialist Labor Party vote to assure the workers that their day is approaching; that society is awakening, and is turning from a position of upholding the ruinous reign of Capitalism, to a full recognition of the rights of the workers, and of society as a whole. Onward with the organization of the Socialist Labor Party.

VOTE FOR WILLIAM E. McCUE FOR MAYOR.

The below is the national platform of our Party.

PLATFORM

Adopted at the National Convention of the Socialist Labor Party, July, 1904, and Re-adopted at the National Convention, July, 1908.

The Socialist Labor Party of America, in convention assembled, reasserts the inalienable right of man to life, liberty and the pursuit of happiness.

We hold that the purpose of government is to secure to every citizen the enjoyment of this right; but taught by experience we hold furthermore that such right is illusory to the majority of the people, to wit, the working class, under the present system of economic inequality that is essentially destructive of THEIR life, THEIR liberty and THEIR happiness.

We hold that the true theory of politics is that the machinery of government must be controlled by the whole people; but again taught by experience we hold furthermore that the true theory of economics is that the means of production must likewise be owned, operated and controlled by the people in common. Man cannot exercise his right of life, liberty and the pursuit of happiness without the ownership of the land on and the tool with which to work. Deprived of these, his life, his liberty and his fate fall into the hands of the class that owns those essentials for work and production.

We hold that the existing contradiction between the theory of democratic government and the fact of a despotic economic system—the private ownership of the natural and social opportunities—divides the people into two classes: the Capitalist Class and the Working Class; throws society into the convulsions of the Class Struggle; and perverts government to the exclusive benefit of the Capitalist Class.

Thus labor is robbed of the wealth which it alone produces, is denied the means of self-employment, and, by compulsory idleness in wage slavery, is even deprived of the necessaries of life.

Against such a system the Socialist Labor Party raises the banner of revolt, and demands the unconditional surrender of the Capitalist Class.

The time is fast coming when in the natural course of social evolution, this system, through the destructive action of its failures and crises, on the one hand, and the constructive tendencies of its trusts and other capitalist combinations, on the other hand, will have worked out its own downfall.

We, therefore, call upon the wage workers of America to organize under the banner of the Socialist Labor Party into a class conscious body, aware of its rights and determined to conquer them.

And we also call upon all other intelligent citizens to place themselves squarely upon the ground of Working Class interests, and join us in this mighty and noble work of human emancipation, so that we may put summary end to the existing barbarous class conflict by placing the land and all the means of production, transportation and distribution into the hands of the people as a collective body, and substituting the Co-operative Commonwealth for the present state of planless production, industrial war and social disorder—a commonwealth in which every worker shall have the free exercise and full benefit of his faculties, multiplied by all the modern factors of civilization.

SOUND SCIENTIFIC SOCIALISM LABOR LIBRARY LEAFLETS POPULAR PROPAGANDA PAMPHLETS

SAN FRANCISCO LETTER

COMMENT ON ABSURD MOVES OF CRAFT UNIONISTS.

Shovelmen Scab on Brother Union Shovelmen—Don Quixotic War on Japanese—An Opponent of S. L. P. Pays It a Compliment and Nails Flannel-Mouthed Detractor.

San Francisco, Calif., April 6.—In the steam shovelmen's strike, recently declared here, we have another instance of the want of solidarity of the working class and of how they are misled by the so-called labor leaders. The International Union had scarcely gone out when their places were taken by the A. U. Shovelmen; thus the workingmen are played against each other. The latter union at once made an agreement practically accepting the conditions which the other union had revolted against.

It is true this union does not deserve much sympathy. The initiation fee is $30 and the dues are equally as high; these, coupled with the frequent heavy assessments, are calculated to keep others out. Applicants are required to have two witnesses and they must be satisfied as to their ability, character, etc. Their strike will prove a fiasco, of course.

Another instance of the disrupting effects of craft organization is seen in the cabbies' line. The Hackmen's Union refused to send carriages to funerals when automobile hearses are used. As far as the writer can gather these automobile drivers are union men.

A lot of useful energy is being wasted by the Anti-Jap League. The latest is a poster bearing the following: "Jap patrons stand up. You are responsible for the yellow invasion, for the vast army of unemployed and for our dollars being shipped to Japan. Before too late drop the Jap."

The gratefulness of the American Federation of Labor to the Socialist party is disclosed in the latest number of "Organized Labor." It is inexcusable on their part after the S. P. had granted them so many concessions, even to the extent of renouncing Socialism. "Organized Labor" speaks thusly of Wilshire. "Wilshire's Magazine, a publication mainly devoted to Mr. Wilshire, and carrying 'Socialism' as a side line, is on the warpath against the Hetch-Hetchy project (a municipal water scheme). Mr. Wilshire is a capitalist with a knack of wheedling pennies out of his poor 'comrades' by selling sandholes that may some day turn out to be gold mines and offering watches with an alleged Socialist emblem engraved thereon that looks for all the world like a headless sea serpent, in exchange for subscriptions. . . . We would suggest that Mr. Gay-Lord Wilshire in the future inject a little more real Socialism and a little less capitalism in his writings." It is to be regretted that "Organized Labor" doesn't get the measure of Gompers and Mitchell.

On Sunday last, speaking before the local Socialist party, J. Stitt Wilson, whose subject was, "The English Socialist and Labor Movement," drew the following analogy: "The S. D. F. of England may be compared to the S. L. P. of the United States. Both are stern, strict and severely scientific. In theory they are flawless. But both have signally failed to reach the people. Perhaps this is because they have not dealt with the work-day problems of every-day life." And then the speaker went on in his eulogy of the Independent Labor Party.

The S. P. had selected two speakers to make reply to Wilson. The first, one Johns, made a very mild mannered and modest answer. He contented himself with ridiculing the old-age pension bill, saying that the young men of to-day had nothing to hope for from old-age pensions because the Socialist Republic would be realized long before their hair turned gray. The second speaker, a fellow named Selig Schulberg, flew into a great rage and declared that it was an insult to the S. D. F. to compare it to that "caricature of Socialism," the S. L. P. Here, to the astonishment of your correspondent, the audience drowned the speaker in hisses. When Schulberg could make himself heard again, he said that to compare Hyndman to De Leon was a further insult. Again the hisses swamped the speaker.

When Wilson came up in reply, he easily disposed of the weak arguments of the two S. P. "intellects." Taking up the Socialist Labor Party again, he reiterated that its literature was absolutely pure. He said that the S.L.P. had bitterly assailed him whenever they had met, but never on personalities like the previous speaker had done. Always it had been a matter of principle. At this point the speaker asked Schulberg three times if it were not true that the S. L. P. literature was pure. But Schulberg, now thoroughly whipped, refused to answer. The speaker then concluded by saying that the labor movement would advance, sometimes by fools, sometimes by wise men; sometimes by men like the previous speaker, sometimes by men like himself. Though it is not exactly flattering to be compared to the S. D. F. of England the above shows the desperate position of the S. P.

F. W. S.

SUPPLEMENTARY

To the Daily People's Article "Suppressing Labor News."

Here are a few facts that supplement the illuminating article entitled: "Suppressing Labor News," which appeared in last week's Weekly People. These facts show another side of this manufactured publicity business.

It is an open secret in the capitalist publishing world that the big corporations are striving to overcome the popular hostility manifested toward them as a result of what the "muckrakers" showed up, by using printer's ink. Some of this "setting the public right" appears in the shape of formal advertising, but that is only a small part of the game.

It will be remembered that Ida Tarbell wrote a book describing the methods of the Standard Oil Company. This book was widely read as it appeared serially in a popular magazine, and in book form it also had a large sale. It got on the Standard's nerves.

Some bright genius in the company then hit upon the idea of counteracting the storm raised, by the establishment of a publicity bureau. The plan was adopted. A newspaper man from one of the metropolitan dailies was secured to head the bureau. The man selected was not, as might be thought, a controversial writer. On the contrary his field was art and dramatic criticism, I believe he is also the author of a couple of plays that have been produced.

It will readily be seen that such a man would not go at the job of disarming criticism by any hammer and tongs methods, nor did he. Standard Oil, which had for so long followed the Vanderbiltian "the public be damned" policy, began to ooze "information" to quell the popular outburst. We learned that Standard Oil had forty thousand, or was it fifty thousand, shareholders. The suggestion was conveyed that one poor old man, even though he held the vast majority of the stock, should not be blamed for a forty thousand horse-power iniquity. Next we learned that Standard Oil was the largest employer of labor in the country. A hint to the politicians that meant "look out who you're hitting," and to the public the idea that the Standard was the most beneficent of bread givers.

Then, to cap the climax, there appeared, what purported to be the autobiography of a plain and simple old man. Who that read that simple "unvarnished tale" but wept as he saw the poor old man carried along by manifest destiny, a mere instrument to carry out its decrees!

Needless to say the capitalist publishing world is delighted at the present turn of affairs. The "muck-rakers" have made velvet for them. No longer do the high and mighty ignore, as they once did, the "inflooence" of the press. They are flying to the press saying, "Dear brother, save me from the public clamor," and the dear brother of the press is doing it at so much per do.

H. S. K.

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WHO DESTROYS THE FAMILY?

CHARGES BROUGHT BY CAPITALISM'S DECLAIMERS TURNED AGAINST THEM.

"He that is without sin among you, let him first cast a stone."—John 8; 7.

It would be well if more of the reverends and dominies, now attacking Socialism on the score of "its breaking up the family," paid better attention to their Scriptural texts, and oftener considered the passage heading this article. They would then be spared the sin of misrepresenting a sacred subject, a subject sacred in the sense that it stands for all that is true and noble and uplifting—Socialism.

The quotation from John can not be said to be strictly analogous in the case of Socialism, but it fits the enemy excellently. In the Gospel the words are aimed at a set of hypocrites and Pharisees who seek to confound Christ with a question about a guilty woman, but Christ confounds the hypocrites instead. Socialism, however, is not in the position of the guilty woman, and to that extent the passage fails to convey a correct analogy. But this is to Socialism's credit, and doesn't destroy the beauty of the quotation any. Differently, though, is it with the saintly opponents who profess holy horror of our principles; them the words fit like a strait jacket, and are therefore used against them. Unquestionably, it is bad grace to raise a charge against another if one's own hands be covered with pitch. Such is the case with these arch assailers who defend capitalism against Socialism on the ground that Socialism abolishes marriage and breaks up the family. Before you find fault with another, first set your own house right.

The charge that Socialism means the destruction of marriage and the family, means, if it means anything at all, that the particular system approved of by the objectors, capitalism, is the upbuilder—the conserver of marriage and the family. The question therefore is: Does capitalism foster and befriend marriage and the raising of the family? And the answer is: Capitalism makes it increasingly more difficult for people to enter upon the one and support the other relation.

Facts and figures have spoken amply on this matter. Why do we have, and what is the meaning of such a term as "race suicide"? —a term coined, be it noted, by one himself an implacable foe of Socialism, ex-President Roosevelt. Race suicide means that people are not bringing enough children into the world to replace themselves and send ahead the growth of population. It will be remembered how some states in an effort to encourage larger families offered "prizes" for fathers who had a certain number of children born to them. Why are not more children born and the large "old time" families reared? No scientist, physiologist, or otherwise learned and titled gentleman is needed to answer this question; any ordinary untrained workingman can tell you at once: the "reward" for his labor is so little that he can not afford to support himself and those about him decently. Witness the numerous demands workingmen have been and are continually making upon their employers for "decent American conditions." Does this look like capitalism fostering the rearing of families.

How is it with those young men and young women inclined to matrimony but still unmarried? More than once have communities been swept with the question: "Why don't more young folks marry?" At times this question has cropped up in a little different form in magazines, namely, in this fashion: "Why do people put off marriage so much longer nowadays?" And the answer is at hand again. Capitalism is making it increasingly difficult for the eligible to enter into matrimony. How? Because the system deprives its young men of a competency, a wage to support a household. Numberless are the cases of those one may meet with, who, when asked their reasons for remaining in single blessedness, will promptly answer: "I can't support myself, let alone support two." Which means that capitalism so illy rewards these young men for their toil that the "sacred" state of marriage is out of question for them.

These facts are so well known that they are commonplaces, and they prove that the present system instead of promoting, PREVENTS marriage and the raising of families. Yet there are ministers of the Gospel, men whose word is supposed to be gospel truth, who have the effrontery to rise in their pulpits, close their eyes to all the pernicious operations of capitalism, and launch on a campaign of abuse and slander against a social system which would really afford everyone the material means to support marriage and rear plentiful children.

Other things might be mentioned to support with even greater force the quotation at the beginning of this article and confound the "saintly" assailers of Socialism. The N. Y. State bureau of vital statistics recorded the fact that in 1908 the number of marriages considerably decreased, and this was due to the HARD TIMES. Does that look like shielding matrimony? The ratio of the number of divorces to the number of marriages in the country is steadily rising; according to the last U. S. Census bureau reports there was one divorce for every twelve marriages. Does this look as though capitalism is so religiously holding the family together? Doesn't it rather look like destroying the family? Do our pious preachers know that there are above 7,000,000 voters the world over who embrace the principles of Socialism and whose domestic lives will bear comparison with any which the loud mouthed declaimers of capitalism may cite, and gain by the contrast?

And what about the commercial aspect of capitalist marriage? What of the "well bred" heiresses from "first families" whose object in marriage is the coveting of "royal" titles? What of the "matches" made for the sake of money? What meaning is contained in such everyday expressions as "she married well"? Why can the comic sheets make endless jokes on the money feature of marriage, if not for the fact that this feature is a commonplace in capitalist society? Why are young girls continually coached and compelled to be on the lookout for "a good catch" if not for the fact that the rotten system of capitalism denies and deprives so many of its members the means to properly provide a home?

These being all matters of fact, matters of everyday experience, and known to be such, with what face can a preacher or teacher stand before his flock and hurl anathema against "those wicked, those unspeakable, those vile" Socialists "who would destroy marriage and the family"? Let them heed their own Biblical texts and rip the beam out of their own eye first if they so zealously want a pure society.

E. S. L.

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A PLAIN TALK ABOUT THE LINGERING DEATH

BY A WHITE PLAGUE PATIENT.

Tuberculosis, consumption, white plague are the names of a disease which appeared in society many years ago, but only within the last 25 years has anything been done in a public way against its spread in the United States. Within that time the wonderful increase of its victims and its non-yielding character to medical treatment has alarmed all classes in society.

Mankind seems always to have labored industriously for its own destruction and seems to be doing so now in allowing the spread of this scourge. In spite of their love of life and a very ancient law against murder, our forefathers, as tribes of hunters and shepherds wandering over the plains of Europe and Asia, were continually destroying each other in tribal wars. When these tribes had united into "nations" which finally overran and destroyed the Roman Empire with most of the Romans, it was many grievous years before they learned to cultivate the soil and the mechanic arts. When they finally built cities many were thrown down upon their heads by earthquakes, they often bred pestilence or consumed them in great conflagrations. When migration to America began, it brought destruction to the American Indian, and the multitudes which have filled the United States which we now claim as our "fatherland," built many cities in unhealthful locations. Now we have longer breathing spells between our wars and we utilize them in learning useful things. Congress, however, is not going to allow our war spirit to lag. It has appropriated two hundred and forty-eight millions for war purposes in 1910. It has appropriated twelve millions to agriculture. War does nothing but destroy; agriculture alone can upbulid. This may correctly measure Congress' thirst for blood and commercial conquest, but I discard the notion that the people are anything like so blood thirsty, and, therefore, ask your consideration for some means of protection against the white plague; something of greater import than any amount of uncertain war preparations.

Numbers of excellent articles on consumptive homes, hygienic treatment and its possible cure have appeared in the magazines for the several years past, but none have dug at its roots or directed public attention to its breeding grounds and thereby sought to drive it from society. All of them leave mankind laboring industriously at its own destruction.

One fact I wish the reader to always keep clearly before his mind, viz., that consumption is not an inherited but always a communicated disease; that the manner of its communication is well understood.

It can no longer be successfully denied that consumption is the close companion of our industrial system. Any one who has made a critical examination of the Tuberculosis Exhibition held in New York last year must have come to that conclusion if his observation of industrial conditions had not already convinced him. It has grown rapidly and proportionately with the rapid growth of our industrial system in the last quarter century; the growth of great machines, big inventions, the harnessing of new natural forces and the consequent congestion of humanity into manufacturing towns and cities and the rapid rise of a plutocracy. As has already been pointed out, many of our cities are in unhealthy locations and the unhealthy parts of all cities and towns are always reserved for the workshops and factories where men and women work and struggle half the hours of the day all their working lives. Again, American factory buildings are cheaply constructed, have often proven to be mere firetraps and in other instances have fallen down without warning upon the operatives. Hygienic plumbing is rare and where found is generally out of repair. The proper ventilation of factory buildings is something which nowhere exists. From these conditions we may breed typhoid fever, anemia, and consumption, but we will not breed good health.

The coal mines which supply the power for all this vast network of industries and heat for the homes of the land have rarely good ventilation. They have not the proper airshafts and machinery to direct air in large volumes into all parts of the mine. The metallic mines are no better equipped. This condition is not peculiar to one locality but is a general one, North, East, South and West.

No department store has enough sunlight and few are supplied with a sufficient amount of pure air. The employees of these institutions are peculiarly exposed to consumption; being in constant contact with all kinds of people many of them become unconsciously infected and spread the contagion, unconsciously, among their fellow workers.

The slums in all the cities add a large quota to the consumptive army each year. Mankind has never before erected such populous cities, such towering structures to shut sunshine from the streets and interfere with the circulation of air; never before has it limited itself to such a small amount of sunshine and pure air. The experiment will prove a costly one.

It is estimated a consumptive will give off millions of germs in twenty-four hours, and it is the rule among those affected to remain at work until compelled to stop from sheer weakness. It is not until then a serious illness is suspected or medical advice sought. The factory operative remains at work longest after infection, usually several months, and he cannot fail to undesignedly, add materially to the infected air of his factory room. It is the spitting disease and it is customary to all mankind to spit almost without thinking. As the sputum dries and is ground under foot into powder, which becomes stirred into the air to be breathed again into the lungs, what need to wonder at its spread throughout society? It would be a miracle if it did not spread and it will be a greater miracle to stop its spread without changing industrial conditions.

Our "Captains of Industry" have time and again entered a general denial to the imperfect (mine, factory, etc.) conditions here described. Unfortunately for them, we have such a thing as miner's consumption; unfortunately the greatest mortality from consumption occurs among the class who operate our industries; again, unfortunately, the millions who work fail to corroborate their testimony. Whenever legal investigations have been had they have always pointed out these bad conditions. The "Captains" then say, that to make the improvements pointed out would bankrupt the company, or that it is impossible to make the improvements, or that present conditions are up-to-date and as good as those in use in any state, etc. This is an age when we can shoot the towers from buildings so far away we can not see them; when we calculate eclipses a hundred years ahead to a minute; when we navigate the atmosphere. To their objections there is only one answer; "If the capitalist knows no way to abolish such conditions, then the people must find one." Pure air is never very far away; it hovers down quite closely even over our largest cities, and any honest effort to introduce it anywhere need hardly fail. But I do not mean to impute that capitalists maintain bad conditions simply to murder "their" operatives. Not at all. They maintain them solely because they are cheap. They do not hate "their" operatives. They look upon them as so many machines—so much energy necessary to operate the plants. Machinery, of course, does not have health, all it needs is to be oiled. The capitalists have an all absorbing mania for making other people pile up wealth for them. They have no idea how large their piles should be, but it is certain they do not intend "their" operatives to receive any benefits from them, and it is doubtful if any benefits arise to society from this hoarding, since it even menaces the health of their own families. Consumption is not succesfully barred from the palaces of the rich but they are so mentally deranged upon the subject of money getting that they are oblivious of the ways by which it will always gain an entrance even into their palaces.

There is another factor in the spread of consumption which is never spoken of. Consumptive Homes are too few, too expensive and too technical for the average patient to gain admission. State, county, city and quasi-public hospitals also refuse to receive them so long as they can keep on their legs. When I first learned the truth of this situation, it seemed to me "man's inhumanity to man" was beyond all belief. A patient who for months has been unable to earn a penny often finds himself without money. He feels he must have somehere to stay, his needs must somehow be supplied. He makes the rounds of all the hospitals and is turned from them all. The world suddenly seems to him a den of torture, a small room without light, the floor of which is filled with sharpened spikes so that he can not lie down and the walls of which seem moving in to crush him. In his bewilderment he instinctively feels around the walls hoping to find some opening and he lives in terror of expected evils which may befall him until he is carried to some hospital whose doors now swing back for him. In the majority of cases society is to blame that these people have consumption at all, but society still remains too sentimental to kill them outright and too hoggish to provide a place of refuge. If society cares not one whit for them it may awake some day to find they are dangerous to society—extremely so.

Inadequacy of Present Laws.

Several years ago Congress adopted a pure food law, the main purpose of which was to counteract the spread of consumption and cancer. The law, however, is far from perfect, and its enforcement is very lax. Pure food is a necessity, but man eats only thrice a day, while he must breathe constantly. The necessity of pure air is therefore obvious. We are largely the creatures of the atmosphere.

Anti-spitting laws, forbidding spitting on the sidewalks, in public buildings, on tram cars, etc, avail very little. Nine-tenths of the public do not obey them. A great city, inhabited by hundreds of thousands of barbarians, look upon this law as mere tyranny and sees no importance in it. Consumptives are not different from others. Perhaps they are harder to teach than most invalids; for the majority of them labor under the peculiar delusion that their affliction is not consumption.

Most cities and larger towns have adopted severe ordinances in regard to their milk supply and considerable excitement is occasionally caused by the discovery of tuberculosis in milk. While infection from milk is possible, it is certain, also, that it is rare. Cattle, however, are like human beings; they need pure food and healthy quarters in stress of weather.

Last winter the state of Washington gave us something quite new. It adopted a law which requires all candidates for marriage to undergo a physical examination by a licensed physician. Should tuberculosis be detected in either party they are forbidden to marry. The effect of this law will be to increase the incomes of the medical fraternity. For this reason it will show up in other legislatures and be pushed for the same reason. As a prevention to consump-

(Continued on page 5.)

CATHOLICISM

MEDIEVAL AND MODERN.

By Henry Dowling Byrne.

The Medieval Catholics are developing quite a habit of calling Modern Catholics such names as "false prophets," "infidels," "atheists," "anarchists," etc.

Modern Catholics know that a prophet is one who speaks for God, and that every one who speaks the truth speaks for God.

Modern Catholics know that fidelity means faith in truth, justice, wisdom, fact, reality, right, integrity, probity and God. They know that Catholic infidels are those who backbite, calumniate, detract, hate, rob, bruise and murder their fellows of the universe.

Modern Catholics know that they are quite pantheistic, and that pantheism—everything is God, and God is everything—is directly antagonistic to atheism—nothing is God, and God is nothing.

Modern Catholics know that anarchy is contempt for fundamental principles. They know that an Anarchist is one who is opposed to those who are in authority upon fundamental principles. They know that right is law and that wrong is anarchy, and that that which is wrong and ostenates as law is anarchy disguised.

In what respect is the Medieval Catholic (katholos, whole) Church whole? It may be wholly Greek, wholly Roman or wholly Anglican, or it may be looked upon as being quite universal when the flock is to be fleeced, but in respect to being wholly sincere, wholly honest, wholly truthful, wholly trustworthy, and wholly universal in good will, who can say it is whole?

What is a church? Etymologically the word church means lord's house.

What is a lord? Etymologically the word lord means loaf warden, bread warden, bread keeper.

As God is the only lord, and as God is infinite, it is plain to be seen that the lord's house is not a house for the lord to dwell within, but merely a store-house of bread for all his children. The earth is the only Catholic lord's house, the only Catholic church, as far as the people on this planet are concerned.

What is a religion? Etymologically the word religion means congregation, or the conditions pertaining to congregation, not the soulism that Medieval Catholics cling to in the name of religion. It is quite evident as far as we are concerned, that the earth is the only Catholic congregational; that the sky is the only Catholic altar; and that the sun, moon, and stars are the only Catholic lights.

As only those who are perfect have a license to throw "stones," and as the Medieval Catholics have been and are now such professional "stone" throwers, do they make claim to being perfect? They tell us in one breath that we shall reap as we sow, and in another breath that we shall not reap as we sow, but as Adam sowed or as Christ sowed. Is their hypocrisy an indication of their perfection? They tell us that we cannot judge anything from a human pedestal, that we must plant our feet upon the pedestal of the infinite and judge only from that standpoint. Why is it that they do not practice what they preach? They say that God made the world, but evidently they believe that God was not capable of making the world good and holy, and evidently they believe that God gave the world to their creations, their imaginary devil and their imaginary lords.

Medieval Catholics say, "He that has eyes to see, let him see," and "He that has ears to hear, let him hear." Modern Catholics add to this, "He that has brains to think, let him think." "He that has talent to invent, let him invent," and "He that has ability to do right, let him do right." "He that would be perfect, let him be perfect."

Medieval Catholics say, "I believe" or "I don't believe." Sometimes they believe without reason or evidence and sometimes they believe in spite of both reason and evidence.

Modern Catholics say "I know" or "I don't know."

"I believe" or "I don't believe." Where there is evidence they know and where there is reason, they believe.

Medieval Catholics believe in giving alms to paupers. Modern Catholics know that it is better to stop the robbery of their fellows, to prevent the manufacture of paupers, than to give a part of pelf as alms.

Medieval Catholics believe in saving sinners. Modern Catholics know that it is better to prevent the manufacture of sinners than to save them.

Medieval Catholics seem to believe that when a brain is addled, nearing death, it can do its best thinking. As well believe that a machine can do its best work when worn out.

Medieval Catholics carry money to their headquarters and return with blessings to the people from whom the money has been collected, the blessings never seem to mature, as many years have passed and there is still weeping, wailing, and gnashing of teeth in the Medieval Catholic sections.

"There can be no right to commit a wrong," says the Supreme Court of the United States, in the Gompers case. According to this the man who prevents another from doing wrong does right, and everyone has the right to prevent another from doing wrong.

Obfuscation has been and is now the big stick of Medieval Catholicism.

Bad is merely good temporarily out of place.

Medieval Catholic churches are but symbols of the true church.

Holy Catholic Church means more than the mere establishment of a circle of narrow business houses.

How many liars—those who say they love God, but hate their brothers?

As God is infinite goodness, and as the Medieval Catholics recognize nothing within the reach of the five senses as God, is their religion pantheism—everything is God, and God is everything,—or atheism—nothing is God, and God is nothing.

The pantheistic God is truly omniscient, omnipotent and omnipresent:

There is but one lord, the keeper of the earth, the bread-house of all creatures that eat; that keeper is God.

There is but one faith and that is trust in the right, in God.

There is but one baptism and that is the cleansing which prepares us for the path to perfection, to God.

There is but one God—infinite goodness, in this God are our divine parents, Mother Earth and Father Life, the mother and father of us all.

As far as we are concerned, there is but one true Catholic church, whole lord's house, whole congregational and that is the whole world, its altar is the whole sky, and its lights are the sun, moon and stars.

There is but one commandment, and that is "Do Right!"

The following questions remain to be settled: Who are the false prophets, the Medieval Catholics, or the Modern Catholics? Who are the infidels, the Medieval Catholics or the Modern Catholics? Who are the atheists, the Medieval Catholics or the Modern Catholics?

Whether we use, at the trial, all, part, or none of our Bibles, Eddas, Korans, Kwings, Pitikes, Vedas, and Zendavestas, let us accept that which is evidently right, and let us reject that which is evidently wrong, whether it be Ancientism, Medievalism, or Modernism.

New York, April 5.

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By Lewis H. Morgan

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THE FAKIR'S DUPES

An Element Not to Be Neglected by the Socialist Propagandist

The S. L. P. has ever recognized the importance of the economic organization as The factor in the Social Revolution, as The factor in establishing the Socialist Republic, and as The factor in administration, once Socialism is established.

It was in recognition of this principle that we, at one time, "bored from within" the then existing unions, and at other times participated in setting up economic organization which was in harmony with Socialist aims.

The "boring from within" policy, which simply was the endeavor to spread in the unions, Socialist knowledge and influence by the S. L. P. men who were in the unions, proved more or less ineffectual, for the reason that there was too little opportunity to carry on agitation at meetings, and also for the reason that when opportunity did offer, the capitalist watchdog, the labor fakir, was always there to object. The rank and file, kept docile in the shop, remained docile in the union, thanks to labor fakir tuition and leadership.

The Party's experience in participating in the actual work of setting up economic organization, no matter how promising that economic organization might be, it seems to me has demonstrated very clearly one thing: that in so doing the Party departed from its own sphere of activity, that of agitation. The main function of the S. L. P. is to spread the agitation that will crystallize into Socialist Economic organization. To set up the ideal economic organization in miniature is as impracticable as it would be to set up the Co-operative Commonwealth in miniature. That, I take it, is the lesson of the immediate past.

The field of agitation is the field for S. L. P. activity,—agitation conducted solely with a view to the rise of correct economic organization as the result.

In the way stands the conservative pure and simple union, conducted in the interests of the capitalist. What are we to do about it?

In recent talks with some of these pure and simple union men I have tried to discover their attitude toward their unions, and their reasons for belonging to them. Some have the idea of unionism as a bulwark to labor, most "have to belong," in order to work, and have little or no ideal about it.

One thing that impressed me was that they understood something about organization, had ideas, however vague, about Labor's interests, but above all they were open to discussion. I have in mind a half hour's talk with a Philadelphia motorman who was on here collecting funds. He appeared to be a clean minded workingman, who was proud of the fight then being put up in Philadelphia. He was sure they would win because of the strength of Philadelphia union labor, meaning the sympathetic strike. When it was stated to him that the weakest link in the whole organization was in his own industry he looked up inquiringly. "How's that?" he asked. "The heart of the company has not been touched, the power house is running with union men," was the answer he got.

"The police, with drawn revolvers, are making them work," he replied, knowingly.

"Why didn't your leaders get them out on habeas corpus proceedings then?"

He didn't know, and then said that he had heard, confidentially, that the men in the power house were getting fifteen dollars a day for staying in.

I pressed the point home that if the power house men were kept forcibly at work, then their leaders were recreant; if not forcibly detained, then they were scabbing, and nothing else. The motorman agreed that such conclusions were correct. As a parting shot I told him that while the men no doubt had grievances aplenty, I feared that they and their grievances were being made the catspaw of stock-jobbing interests.

As I went my way I saw him join the two others who were him, and while I kept them in view they seemed to have forgotten to jingle their coin boxes, for as I turned the corner their heads were still together.

The point I would make is this: if you would have the spirit of revolution manifest itself in the pure and simple unions, get after the members in their homes, or talk it over with them in the shop, with a view to getting them to read The People and Labor News literature. Simply damning the fakirs won't do; show why and how they are fakirs, show how the pure and simple union itself is a bulwark, not of Labor, but of Capital. I believe that this is the way we can reach many honest men among the rank and file. Once they are reached with Socialist knowledge it means a revolt against labor fakir pure and simpledom.

J. H.

New York.

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SATURDAY, APRIL 16, 1910.

Things sweet to taste prove in digestion sour. —SHAKESPEARE.

"DOING THINGS" IN WISCONSIN.

Into the house of mourning of the Socialist party of the land much cheer—much of it forced—has been blown by the sweeping victory of the Social Democratic party of Milwaukee, whereby, from top to bottom, the municipal government is thrown into that party's control. To him who takes a bird's-eye view of the fact and its surroundings, the event suggests the suspicion that the patron Saint of Archbishop Sebastian G. Messmer, fervently invoked from the archbishop's Milwaukee residence, listened to the archbishop's prayer—and put Bergerism "in a hole."

The Wisconsin Social Democratic party, Bergerism, in short, is so extreme (extreme in the direction of the radical bourgeois) a wing of the, one should say, sufficiently radical bourgeois Socialist party, that its allegiance to the S. P. is nominal only. The S. P.—its real headcenter being here in New York, hence under the immediate guns of the Socialist Labor Party—feels constrained to insist upon the express recognition of the class struggle: Bergerism ignores the demand, altho' embodied in the S. P. constitution; application for membership to the national party everywhere is for enrollment in the "Socialist party": Bergerism turns its back upon that; it requires of applicants for enrollment, that they sign, not an application for "membership in the Socialist party," nor even in the "Social Democratic party," but for membership in the "Social Democratic party of Wisconsin." The internal features of Bergerism match its outward garb. It is the extreme and intensified logical conclusion of the essence of the national S. P.

Like the S. P., Bergerism is "pure and simple" political; more logical than the S. P., which visionarily ignores the necessity of the physical force backing of the ballot, Bergerism loudly advocates force; truer than the S. P. to the bourgeois breath in the nostrils of both, Bergerism conceives of no force other than the military, and it frankly summons the workers to arm themselves; finally, more consistent than the S. P. to the bourgeois conceptions that dominate both, Bergerism, a true disciple of Edward Bernsteinism of Germany, brands all Socialist demands as "radical declamation," relegates them to the rear, and throws its main, if not its whole, strength upon reforms—municipalization; cheap water, gas, fares; lower taxes; lower prices; "a square deal for all"; etc.; etc.

It goes without saying that, if the S. P. is utopian, Bergerism is utopianism sublimated. In Germany, where the revolutionary Socialist Movement preceded and far outran bourgeois radical aspirations,—in such a country, revolutionary Socialism "blanketed" the bourgeois radicals, and has compelled them to fall in line, though it be for a time only, under the banner of Socialism; in such a country Socialist chieftains are and remain captains: they can and do captain bourgeois reforms in the interest of Socialism. Otherwise here in America. Altho' it may not be doubted that Victor L. Berger and some of his immediate lieutenants sincerely aim at the overthrow of, and would gladly dethrone capitalism, it does not follow from that that Bergerism shares the aim and sentiments. Far otherwise.

In America, a political party whose flag gives "Socialism" to the agitated, electricity-surcharged air, whatever may be the demands of such a political party, whether immediate or remote, must come equipped with the physical force that Socialism requires. That physical force, the only available one, is the integrally industrial organization of the useful occupations of the land. Such a political party, if it does not come in that all-essential panoply, can triumph at the polls only to its own ruin. In America, such a political party, being, by the very law of its own existence, in the nature of a cave of Adullam, an aggregation of discontents, severally rooted in contradictory class interests, carries within it all the dynamite necessary to explode, not the existing system, but itself. The only thing that can prevent the explosion is partial triumphs: that leaves open the door for the subterfuge of "not yet being entrusted with the full powers to carry out its promises." The shelter of that subterfuge Bergerism has so far enjoyed. Its complete triumph now strips Bergerism of the shelter.

But not Bergerism only is "in a hole": Archbishop-Messmerism is bound, as a consequence, eventually to share the hole with Bergerism, a hole dug by the hearkened prayers of the archbishop himself to his patron Saint.

Socialism can only profit by the exposure of the false tactics adopted in its behalf. The more conspicuous the exposure, all the more effective the object lesson. Bergerism, no doubt, but not Socialism will explode by the explosion of promises impossible of execution, like the "lowering of prices" by municipal ordinances, and "a square deal" to all classes; or of promises that kick each other in the stomach, like "the lowering of taxes to the taxpayer" and the simultaneous "raising of wages" in municipalized plants. Socialism, which Archbishop-Messmerism meant to bury by exposure, will rise triumphant from the explosion, now imminent in Milwaukee, which will blow up Bergerism and, for that very reason, Archbishop-Messmerism, if not along with it, still eventually, if not sooner.

Things ARE being done in Wisconsin. Cheers to the doers!

"CRIMES" OF PROGRESS.

"Loyalists of Massachusetts on the Other Side of the Revolution" is the title of a book by James H. Stark of Dorchester, that "Old Stock Americans" who take pride in their ancestry, along with blind worshipers of the Revolutionary Fathers, in general, are reported to be much annoyed over.

A sentence in Mr. Stark's book, summarizing a long list of data, will convey a complete idea of the work, and, along with the work, it will convey an insight into the mental attitude that a revolutionary class will slide into so soon as it has achieved success and, in its turn, faces another class rising against it into revolutionary dignity. The sentence is this;

"One fourth of the signers of the Declaration of Independence were bred to trade or to the command of ships, and *more than one of them was branded with the epithet smuggler*."

The social system that the Revolutionary Fathers rose up against was the feudal. A feature of the feudal system was the restraint of trade. The colonists were forbidden to manufacture certain articles, and to conduct commerce with certain ports and nations. The oncoming social system that the British Crown strove to repress was the capitalist. A feature of the capitalist system was unrestrained trade. The colonists strove to manufacture what they pleased, and to export and import as they chose.

Every social system has its own interests. Free importation made against the interests of feudalism, while it made in favor of capitalism: "Legality," with every social system, is a reflex of its own material interests. Accordingly, free importation was a criminal offence under feudalism, and it was called smuggling; accordingly, again, free importation was a virtuous aspiration under capitalism, hence smuggling was a commendable act in the eyes of the colonists, and was practised by all who could as a measure of warfare against what, from their class interests, presented itself to the colonists in the light of an illegality.

The descendants of the Revolutionary Fathers have no reason to be annoyed at the fact being brought forward that their ancestors were "smugglers." Had they not been smugglers they would not have been revolutionists. When these descendants fret to-day under the imputation of smuggling, launched at their forebears, they thereby give evidence of the fact that, in the spirit, they have stepped into the shoes of the rulers whom their fathers fought, and whose glory it is to have overthrown; they thereby give evidence of the fact that they now stand in need of the same mystification of "lawfulness" which the rulers of the colonists needed to buttress up their material interests, by giving these the appearance of sanctity; finally, these descendants give evidence of the fact that their own material interests are now opposed to the material interests of a class, since arisen, whom they seek to keep down and in awe. Without there is such a class to be kept down there is no occasion for a "Criminal Code." The only Crime conceivable in a rational social system is the crime of eating without working. The annoyance of the descendants at Mr. Stark's work is a symptom of the fact that the Revolution did not establish freedom.

There are "crimes" and "crimes," under class rule. The "crimes" that proceed from the class interests of a struggling class are seeds of the plant to come. The "crimes" that proceed from individual interests, or temper, are like hailstones on the plant to come, destructive. The latter, called in French "sabotage," are slummery, and a crime, indeed; the former are a badge of distinction: they make for progress.

JAMESBIEISM.

William Jamesbie of Brookville, N. Y., takes in the New York "Tribune" a fall out of the theory that the rise in prices is due to the increase in the supply of gold. Mr. Jamesbie's explanation of high prices—high living—is so stale, besides shallow, that his words on that head deserve no notice. What does deserve notice is an incidental economic error that he weaves into an economic truth. He says: "Economic law says no quantity of money can be forced to circulate beyond the quantity required by the demands of exchange." This is true, and from the truth Mr. Jamesbie concludes that, therefore, the rise in prices can have nothing to do with the increased production of gold.

Obviously Mr. Jamesbie considers that gold and money are identical; obviously also he does not know that commerce is barter.

An excess of money does not affect prices. If there is an excess of money the consequence is that the excess will lie idle in bank vaults. A farther consequence will be that interest will drop, and loans can be had at reduced premiums. From all of this it flows that "money" is not a commodity.

But while money is not a commodity, the metal of which the money is made is a commodity.

There is a third point to consider—commerce, sale and purchase, is barter. It is goods for goods; value for value that is given. The merchandise on the so-called buyer's side is gold, gold exchanged for some other merchandise on the so-called seller's side. And the quantity of the gold exchangeable with that other merchandise depends upon the value contained in both.

And so it happens that, although, as Mr. Jamesbie correctly says, the quantity of money available in circulation does not affect prices, yet the quantity producible of the metal that is the basis of money does affect prices. Hence, the output of gold being what it is, gold is depreciated, with the inevitable consequence of a reduced purchasing power in coin, or, what amounts to the same thing, a rise in the price of other goods.

PAPER BOXES RATHER THAN HEALTHY WOMANHOOD.

The "Bookmaker," a monthly devoted to the paper box industry, is bubbling over with joy. It reports the Nashville, Tenn., American Paper Box Company as having had "the best season's business in its history," and it goes into details to explain the reason of the record-breaking season—"during the rush time the Nashville Company had ninety operatives working seventy-eight hours a week"—in other words, the employes toiled thirteen hours a day.

With such an ideal goal before the "trade," the "Bookmaker" of the same issue hastens to comfort the "trade" in Illinois with this paragraph:

"The fight against the ten-hour law in Illinois, which was begun by W. C. Ritchie & Company, has been referred to the State Capitol, Springfield, Ill. The brief which covers this case contains 610 printed pages, embracing 250,000 words. It is considered to be the most remarkable ever filed before the high court of Illinois. The law is declared unconstitutional on the ground that the right to purchase and sell labor is a part of both the liberty and property secured by the Constitution."

Considering that most of the employes in the paper box factories are women; considering that even a ten-hour day is injurious to girls and a thirteen-hour day plays havoc with the sex; considering that the wages of these unfortunates are utterly insufficient to recuperate the waste of tissue, and that, consequently, their submission to such condition is equivalent to a signal of distress set up from their camp;—considering this, on the one hand, and, catching, on the other hand, the special note of patriotic devotion to the Constitution that goes up from the throat of the "Bookmaker" against the law that seeks to protect the women of Illinois against decrepitude;—considering all this, what theory does the "Bookmaker's" interpretation of the Constitution set up, if not that the Constitution is there to shield paper boxes at the expense of healthy womanhood?

Pottery Girls Winning.

East Liverpool, Ohio, March 31.—Victory in the pottery girls' strike began to-day when about 100 of the girls returned with a 10 per cent. increase of pay. Strike leaders are greatly encouraged, and it is expected that many more will return to the potteries at advanced wages to-morrow.

WHERE "CHAGRIN" SLIPPED

The Berlin "Vorwaerts" of March 2 has a report of an address, delivered in that city a few days previously, by Chagrin, the gifted co-laborator whom the Stuttgart "Metallarbeiterzeitung" sent abroad to study Labor conditions, and many a passage from whom has been reproduced in these columns.

Chagrin's Berlin address was upon American affairs. With his habitual perspicacity he describes the corruption that is rampant in the ranks of the capitalist class; points out how the poison is quickly absorbed by the immigrant, and how it reaches down into the Trades Unions, debauching the same; and in rough strokes he sketches the fatal manifestations of the evil in the Unions—the principle of "harmony between Capital and Labor"; the anxiety of Union officers to improve their condition by accepting lucrative positions in the employer's establishment; the readiness of some to accept a Judas pay for using their influence against the interests of their own organization; the failure of all recent large strikes; hence the "tremendous difficulty to set on foot a strong, class-conscious Labor Movement in America." Having, so far, correctly sketched the lay of the land, Chagrin closes with these words:

"The Social Democracy is still weak in America, on top of that it is divided into two groups. The American workingman is very hard to gain for Socialism. In point of fact it is the German immigrant workingmen who read the Social-Democratic papers and uphold the banner of Socialism. It is they who labor in America for the propagation of Socialism. In their difficult task they are strengthened and filled with fresh hope by the tidings of the progress of the Social Democratic Movement in the Fatherland. Every report of a victory that crosses the ocean from Germany is gladsome news for the party comrades there."

The philosophy of this passage is fundamentally erroneous.

While in the very front ranks of the Socialist Movement in America many sturdy German immigrants are seen to figure, it is, in the first place, incorrect to say aught that bears the construction of their standing alone, or even of their being the front rank majority: they stand in a company in which all other nationalities—natives, Swedes, Irish, Italians, Hungarians, Letts, Russian and Polish Jews, etc.,—are well represented; in the second place, and above all, the conception, sweepingly expressed as Chagrin does, is incorrect that the German immigrant is the particular propagandist of Socialism in America, and that the tidings of the Socialist triumphs in the Fatherland give him fresh stimulus. This concept demands serious modification.

So much lies in the facts in the case; so essential is a knowledge of the facts, to the understanding of things American in the Labor and Socialist Movement, and towards the solving of the—to our European comrades, in general, our comrades in Germany, in particular,—incomprehensible riddle of the backwardness of the Movement here, that Chagrin's slip, made, moreover, at the very season when the popular error to which he succumbed was being exposed by the great Philadelphia strike, deserves treatment. It is an interesting subject that goes directly to what may be called the "philosophy of the American Movement." The matter for the subject is voluminous enough to fill a thick book, and will eventually fill such a book. In the meanwhile, a shorter article with the facts taken "hot from the oven," will serve to illumine the matter.

Of all the large Trades Unions in the land, none is so essentially German as the United Brewery Workmen. Its national officers are, even if occasionally not wholly, yet preponderatingly German. Its national Editor is German. Its national organ, though one-half in English, bears exclusively a German name—"Brauer Zeitung." Furthermore, no large Trades Union, surely none affiliated with the A. F. of L., has so conspicuously fluttered the Social Democratic flag. The very front page of its national organ bears the Marxian motto, "Workingmen of all countries unite," under the clasped hands of two workingmen. Nor does this Union limit itself to Socialist mottoes in its utterances. Its national organ frequently contains Socialist articles; its public declarations bristle with Socialist phraseology—the "class struggle"; "Das Ausbeuterthum" (the exploiting class); the "solidarity of Labor"; etc.; etc. The national officers have ever boasted of their Union's leading the progressive wing of Labor. And never is there a Social Democratic victory won in the Fatherland but the event is recorded, and what may be called a Socialist Te Deum sung in the columns of the "Brauer Zeitung." Here, certainly, is an instance of Chagrin's German immigrant workingman, laboring in national loneness for the propagation of Socialism, strengthened in his difficult task to win the hard-to-be-got American workingman for Socialism, and inspired with new strength for his arduous mission by the tidings of Social Democratic triumphs in the Fatherland. The conclusion would be rash. The facts are not yet all "in court."

In February of this year a strike broke out in Philadelphia, a strike that extended into the next month—and spread as it extended. The employes of the Rapid Transit Company, exploited to the marrow, maltreated, even hounded, reached the end of the tether of their patience, and struck. So greedy-grasping was the Company, which, moreover, is affiliated with the bourgeois municipal government, that it is detested by the traveling public. The strike of its employes struck a responsive chord outside of that particular industry, and when the mounted State Constabulary was called in by the Company to trample down the strike, the reply of Organized Labor, uttered through its city central organization, of which the brewery workers themselves are a part, was a call for a general strike. The response to the call was prompt. From 60,000 to 80,000 workingmen dropped their tools. Hic Rhodus, hic salta—here was an opportunity for the United Brewery Workmen to show its mettle, and to "redeem its protestations." Did it? Conspicuous among the few Unions that remained deaf to the call of their fellow wage slaves, and deserted them in battle was—which?—*the United Brewery Workers of Philadelphia*. The reason calmly given by their national officers being that they had a contract with their employers and "only under extreme provocation" could they "violate" their contracts.—Not yet are the facts all in.

The one Socialist party paper in Philadelphia is the "Tageblatt," a German paper that flies Socialist colors. It is a paper of long standing. Oft and bitterly does the "Tageblatt" growl at the denseness of the American proletariat for "keeping its ears shut to Socialism." Lurid are the Socialist articles in its columns concerning the "bourgeoisie," the "proletariat," the beatitudes of Socialism, the necessity of "solidarity among the working class"; etc.; etc. May this be an instance of a lone and hard struggling German concern, struggling hard to spread Socialism? Let's see. During the strike, the "Tageblatt" published a series of articles entitled "Rapid Transit Talks." (Transit Gespraeche.) See "Tageblatt" March 10, et passim. These articles were direct slaps in the face to those who sympathized with the striking carmen—*and the articles were paid for by the Rapid Transit Company*. The "Tageblatt" claimed it was "bound by a contract" to publish the articles.—Nor are these as yet all the facts in this case.

The same "Tageblatt" of the 19th of March, the general strike being at its height, and increased pressure being brought upon the Brewers for assistance on the ground of their oft-preached "solidarity," had a leading editorial in which it sided with the Brewers, and in the course of which it argued:

"The brewery workers find themselves in this city enjoying, to use a term of Bebel's, 'a raised standard of living.' Through their own organization and the help of the laboring class, they have secured for themselves comparatively favorable conditions of work. Were they to commit a breach of contract they would run the risk of losing everything and to shatter their own organization. It is a question of 'to be' or 'not to be.'" Etc.; etc. And this article was published without adverse comment in another German Socialist party paper, also established by German immigrant workingmen, the "New Yorker Volkszeitung."

All the articles in the world on the "class struggle" and on "solidarity" can not outweigh one act that hits solidarity over the head, and that denies the class struggle by the example of fraternization between Capital and Labor, during a labor struggle, at that. One single act, that tears up the ground for a strong, class-conscious Labor Movement to plant itself on, nullifies all ink-slinging and speechification on class-consciousness. One act of impurity undoes all denunciations of corruption. One such act would counteract all theories in the opposite direction, whosoever was guilty of the act. When, however, the guilt is incurred by an element that otherwise sails under the colors of Socialism and wraps itself in the halo of an unquestionably bona fide and powerful Socialist Movement like that of Germany, then the mischief done sinks immeasurably deeper and spreads immeasurably further. It gives a color of Socialism to what is exactly the reverse: more than direct opposition to, it hampers the path of Socialism.

Is it to wonder that "tremendous is the difficulty to set on foot a strong, class-conscious Labor Movement in America," when German institutions, that fill the popular eye of the land as "Socialist," are guilty of such misconduct?

The philosophy of the situation is this—true to Chagrin's observation, the corrupting influence of money-mad American capitalism works destructive to all sense of the Ideal, and filters down to and debauches "the American proletarian, who then adapts himself to the system and seeks to profit as much as possible thereby." Differently, however, from Chagrin's size-up, that baneful influence does not stop short at "the American workingman": it filters further and draws in the swirl of its demoralization the immigrant as well, *German immigrant workingmen not excepted*.

With the German immigrant workingman, however, who succumbs to the plague, the disease frequently assumes a feature of peculiar malignancy. Those who drop all the Idealism of the Fatherland, in thought as in language, sink not so low as those who drop the Fatherland's Idealism in thought, but preserve its words. The former retain the redeeming feature of frankness, the latter become hypocrites, and fasten the stain of hypocrisy upon Socialism. With Bebel's name upon their lips—as in the passage cited from the Philadelphia "Tageblatt," and reproduced with silent approval by the "New Yorker Volkszeitung"—the latter element pocket the Judas pay from the Exploiter; with Marxian mottoes upon their brow, as in the instance of the national officers of the United Brewery Workers, this element "scab" upon their fellow proletarians under fire—"scab" upon the very men who admittedly helped them to attain the "raised standard of living" that they enjoy.

Finally, differently from Chagrin's size-up that the triumphs of the Social Democracy in Germany are universally utilized in favor of Socialism by the German immigrants who call themselves Socialists, the depraved German immigrant element under consideration utilizes those very triumphs as a cloak behind which to enjoy a freer hand in the pursuit of its nefarious private gains. As a consequence, this element is driven by the law of its posture to seek to sandbag all those—natives and immigrants alike of all nationalities, Germans included,—who, the triumphs of the Social Democracy in Germany being indeed an inspiration to them, seek to uplift the morale of the proletariat by exposing and holding up to scorn the manoeuvres of their corrupt leaders.

Keeping in mind the present state of demoralization in America, obvious is the conclusion that the conduct of this peculiarly depraved German immigrant element, so far from being an arduous one, is the easiest: it falls in readily with the popular inclination to "adjust oneself to the corrupt system and to seek to profit thereby," as Chagrin well puts it. Hence a paradox that, however, escaped him. The paradox presented by the philosophy of the case is that, due to the circumstance that causes the triumphs of the Social Democracy in Germany to render easier the conduct of that element among the German immigrants with whom the plague of American capitalist corruption assumes the malignant type of using Socialism for a cloak, those same triumphs render, at present, vastly more arduous the task of those with whom Socialism is an earnest and honest endeavor.

Chagrin slipped in his sweeping eulogy of the German immigrants in America. Numerous are the facts that should have warned so keen an observer as he to be more discriminating. But, as the Spanish proverb has it, "from the expertest of hunters the hare sometimes escapes."

"Make Monkies of Deputies."

Kittanning, Pa., April 7.—A squad of deputies who had been sent to "disperse" an orderly crowd of mine strikers here on Tuesday, returned to the chief, Sheriff Thomas, of Indiana County, and reported that they had "been made monkeys of." The miners resented the uncalled for interference of the deputy sheriffs and disarmed them, taking away their revolvers and clubs, and then told them to leave peaceful people alone. The would-be rioting police blushed at the shameful work they had tried to carry out, and moved off.

Sheriff Thomas has now called upon the State constabulary, who will no doubt **eagerly jump** at the chance to **ride down the strikers.**

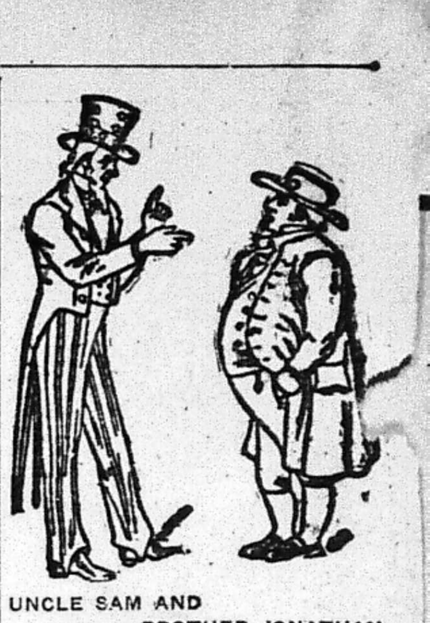
The strikers have been told that **they may go back to their work on the basis of the old scale of wages, pending the signing of the new scale. Failing this eviction may be resorted to. Two weeks must elapse before the company can resort to this ejection.**

Big Strike at Roebling Mills.

Trtnton, N. J., April 8.—At the Roebling mills after 1,000 laborers walked out because an increase in pay had been refused, two men were shot by police, one of whom may die. Another striker's skull was fractured with a club.

Many strikers rushed to the home of Vincent Ronce, Italian Consul, for refuge. Here also they were driven out by the police.

The strike may tie up the dozen mills



UNCLE SAM AND BROTHER JONATHAN.

BROTHER JONATHAN — I have joined the "Tax Reformers' League of Tax Payers."

UNCLE SAM—What on earth have you a workingman, got to do with tax reforms and tax payers!?

B. J.—Am I not a tax payer?

U. S.—Not that I know of.

B. J.—Is not Labor the sole producer of all wealth?

U. S.—Yes.

B. J.—Are not taxes wealth?

U. S.—Yes.

B. J.—Why, then it follows that I, as a member of Labor, pay the taxes, and that lower taxes will make me better off.

U. S.—Oho! Did you read the account of our employers' ball last week, how my employer's wife had a diamond necklace on worth $5,000?

B. J.—Yes, and MY employer's wife had on a Brussels lace bodice worth $6,500.

U. S.—Are that diamond necklace and that Brussels lace bodice wealth or not?

B. J.—Wealth, of course.

U. S.—Produced by labor or produced by capital?

B. J. (with a look of disgust)—"By capital"? Of course not; by labor!

U. S.—Now suppose that your employer and mine had not bought that necklace and bodice, would you and I be in the amount of money they cost? Would we be the possessors of that $11,500? Would our wages have gone up any higher?

B. J. (scratches his ears and, after a while, during which a drop of perspiration appears on his forehead)—No. We would not have been in that much money. Our wages would not have been any higher. We would have been just as badly off as we are now. It would have made no difference to us.

U. S.—Would you, in the face of these facts, say that, seeing luxury is wealth, and labor produces all wealth, therefore, you pay for luxury, and lower or less luxury will make you better off?

B. J.—I wish there were something around here I could sit on. I feel my head swimming. — This Thing looks mixed up.—Let me see.—As Labor produces all wealth, and diamond necklaces and Brussels lace bodices are wealth, it does seem as if Labor paid for them.—But yet——

U. S.—Go; guess you are on the right track——

B. J.—But then if I have no more money in pocket in case the thing was not bought—then (very deliberately) I CAN'T BE THE ONE THAT PAYS FOR IT! Ain't it?

U. S.—Just so. Go on!

B. J.—I can't. Here I'm stuck fast.

U. S.—Just hook on to me and I'll pull you out. Your pickle comes from the wrong, the misleading use you make of the word PAY. Does a man PAY out of what he HAS NOT, or out of what HE HAS?

B. J.—How can a man pay out of what he has not? He pays, of course, out of what he has.

U. S.—Correct—Now, did we ever have in our hands the $11,500 that out employers expended in Brussels lace bodices and diamond necklaces?

B. J. (decidedly hot in the collar)—Did we? No, by thunder!

U. S.—I am glad of your emphasis. We did not pay for them for the simple reason that we did not have the wealth to pay with. This clears up the point why less luxuries enjoyed by the employer does not mean more wealth left to us. Whether the employer indulges in luxuries or not, and whether he drops one sort of luxury and changes it for another, we are no poorer and no richer, because these luxuries are paid for by wealth that never was in our hands.

B. J.—That's certainly so.

U. S.—Apply these principles to the question of taxation, and you will soon realize their far-reaching importance.

B. J. puckers up his brows.

U. S.—All the wages of the whole working class, put together, will not come anywhere near the amount of the taxes paid in the land. For the same reason that we could not have paid for bodices of our employers' wives, the working class cannot have paid these taxes. From year end to year end, it never had that amount of money in its hands to pay with.

The People
New York, N. Y.

CORRESPONDENCE

[Correspondents who prefer to appear in print under an assumed name will attach such name to their communications, besides their own signature and address. None other will be recognized.]

GILLHAUS CARRIES THE WAR INTO AFRICA.

To the Daily and Weekly People:—Local Los Angeles of the Socialist party, invited August Gillhaus, organizer for the S. L. P., to speak before it on March 27. A heavy rain occurred which kept the crowd small, but the S. P. held a convention just prior to the propaganda meeting, so most of the active members of the S. P. were present. The S. L. P. singing section rendered two very fine songs, one in English and one in German.

Gillhaus then was introduced and gave a very scholarly address on the Class Struggle, which one of the S. P. members stated during the five minutes' talk which usually follow lectures here was one of the most instructive lectures he had ever heard.

During the time for questions the chairman asked Gillhaus: "Since you favor solidarity, why have we two Socialist parties?" Gillhaus answered this question thoroughly, going back to the origin of the S. T. & L. A. He showed that those who were A. F. of L. men first and Socialists next, left the S. L. P., many in all sincerity, a move which was encouraged by the A. F. of L. and helped it grow from 600,000 to its now alleged 2,000,000. Now many of these Socialists realize they cannot revolutionize the A. F. of L., and recognize they must organize a class conscious economic organization. Gillhaus showed that the International Congress requested different Socialist organizations in the same countries to unite, and the S. L. P. offered to confer with the S. P. on the question of Unity; but the N. E. C. of the S. P. turned the offer down, "so the blame lies with you people, the S. P., and not with the S. L. P."

To the credit of the S. P. of Los Angeles County it must be said that they protested against the action of their National Committee at the time, and one of their delegates to the 1908 Chicago convention, Kasper Bauer, who has since joined the S. L. P., led a minority who favored Unity.

Gillhaus made a good impression on the more revolutionary and progressive element here with his able address.

Student.

Los Angeles, Calif., March 28.

REIMER AT MANCHESTER, N. H.

To the Daily and Weekly People:—Section Manchester held a very successful lecture at the Crown Theatre. Speaker, A. E. Reimer, of Boston. Subject, "What Is the Matter with the Socialist Party?" Reimer, as a preliminary to his lecture, told his audience that he did not come to assassinate the character of any particular party. He then in a masterly manner analyzed the capitalist system of production, the pure and simple trade union question, the National Civic Federation, and last, but not least the question of Industrialism, and the stand of the Socialist party toward it. The speaker's dissection of the economic movement, the attitude of the Socialist Labor Party before the split in 1899, down to the present day, was listened to with rapt attention. The majority who attended this lecture were members or sympathizers of the S. P. Taking into consideration the fact that this has been the first meeting of the S. L. P. in this state for years, and despite the fact that much misrepresenting and calumny has been heaped against us, the close attention displayed during the progress of the lecture speaks very encouraging for the progressive element in the S. P. of this city.

The usual free discussion at the termination of the lecture was indulged in. A large number of Weekly People were distributed.

The coming of Reimer at this time, just previous to the convention of the S. P. this month, will be watched closely for results.

Fred J. Wolfe.

Manchester, N. H., April 3.

S. P. MILITIAMAN.

To the Daily and Weekly People:—Here is Socialist party practise and practicality for remembrance. Mr. Roy Walker, of this city, an S. P. member and candidate for supervisor last fall on the S. P. ticket, is now doing militia duty at Corinth, where a strike of paper mill employes is on. The fact of his serving as a tin soldier came to light at a euchre party here, and one of the ladies claimed that Walker was an S. L. P. member. This, however, is false, as the facts I have mentioned testify.

I know this Walker well. He turned tail some years ago when the great I. W. W. strike was on here. In that strike he remained out of the shops for four days and then went back, thereby going against his fellow workers, just as he is now doing. This is good S. P. conduct, though, and he is therefore tolerated by them.

Lewis F. Alrutz.

Schenectady, N. Y., March 28.

MILWAUKEE COMMUNE COMMEMORATION.

To the Daily and Weekly People:—Section Milwaukee, S. L. P., held a Commune Commemoration on March 20. The enclosed clipping is a report which the "Milwaukee Sentinel" of March 21 gave of the meeting.

S. R.

Milwaukee, Wis., March 25.

(Enclosure.)

MARK PARIS COMMUNE.

Socialist Labor Party Commemorates Struggle Which Cost Lives of 35,000 Workingmen.

An entertainment and ball in commemoration of the Paris Commune arranged by the Socialist Labor Party was held Sunday afternoon and night in Bohemian Turn Hall, Twelfth and Wine streets. Fred Kremer and Albert Schnabel were the speakers. Mr. Schnabel spoke in German.

"The Paris Commune," said Mr. Kremer, "proved that such an organization as the Socialist Labor Party was necessary. Without any economic organization the working class would lead to another Paris Commune."

The Paris Commune is the struggle which ended in the slaughter of 35,000 laborers in Paris in 1871.

MISREPRESENTS SOCIALISM.

To the Daily and Weekly People:—There is a so-called preacher of the gospel at the Metropolitan Temple by the name of Hill who is condemning Socialism, but who, so far as I understand the question is misrepresenting Socialism. Last night in his talk he said that Socialism does not stand for any good things for the people, such as parks, clean streets, good schools, and against child labor. He also says that Socialism would break up the home; and that it stands for the shedding of blood through a revolution. He further said that Socialists want the earth and a fence around it. Think of it! Of course the workingman under Socialism will have the earth.

Hill claims that there will be free love in a Socialist society. I don't think that free love has anything to do with a Socialist community. I believe the people will do as they think best.

Frank Gordon.

New York, April 4.

TREACHERY OF S. P. EDITOR NOTHING NEW.

To the Daily and Weekly People:—A letter under "Correspondence" and several comments on the first page issue of the Weekly People for April 2, 1910, bring to the surface "a number of horrid incidents" perpetrated by the S. P. in Philadelphia, one in particular being the work of the Philadelphia Tageblatt by Mr. L. Werner, editor.

Anything that a privately-owned S. P. paper like the Tageblatt or Mr. L. Werner does against Socialism at a very critical moment does not surprise me in the least. The privately-owned papers of the S. P. have proven what they were years ago, and they are all alike. Mr. L. Werner proved what kind of a Socialist he is as early as twenty years ago, in the same city, Philadelphia. At that time the S.L.P. was just launched and had a small membership. After the returns of the election, Section Philadelphia thought that they had been cheated out of some of their votes by the capitalist parties; that the votes had either been thrown aside or stolen by the capitalists. The matter was investigated and was even taken into court to test that election and find out if they had received a full count. When the case was brought up in court it was found that Mr. L. Werner of Philadelphia, had scratched one man on the Socialist ticket and had voted for the candidate on the Republican ticket instead. Werner stated that by doing so his ballot would be counted. The judge of that court decided that a person who voted for two opposing principles had no principle at all and might well expect his ballot to be thrown aside.

Some narrow-minded Socialists, men and not principle voters, scratch half the Socialist ticket and vote that half on the Republican or Democratic tickets and then wonder why it is that the returns of the election are so small.

It is these kind of dupes that the S. P. wants because they can be kept in ignorance and by their voting half and half keep Socialism further away and give the fakirs a longer time to live off them.

This example of Mr. Werner shows, proves that the fakirs in the S. P. do not start in their "careers" when they become "leaders," but they start faking from the very time they enter the party, no matter how small their graft may be.

H. D. Froelich.

St. Louis, Mo., April 2.

I'M-A-BUMMERY EDITOR NEVER ANSWERED.

To the Daily and Weekly People:—Last fall I received a letter from A. M. Stirton, editor of "Solidarity," organ of the bogus I. W. W., enclosing four sub cards and asking me to sell them. Below is a copy of the answer I wrote him, which up to this time he has failed, and apparently been unable, to answer.

T. G.

Lansing, Mich., March 27.

(Enclosure.)

Lansing, Jan. 10, 1910.

A. M. Stirton,

Dear Comrade:—

I have received yours of some time ago enclosing four sub cards and asking my support, but owing to severe illness I have been unable to take action on it. So I therefore now take the liberty of asking your attitude on the burning question of Industrial Unionism before I can promise you support.

There are now two organizations calling themselves I. W. W. The first, is a continuation of the organization called into being by the Chicago Manifesto, which brought out the importance of the political concept of the revolutionary movement by stating the fact that craft division fosters political ignorance and in accordance with these facts the clause declaring for political unity was inserted, thereby recognizing the great conquest of civilization by means of which the revolution can be preached in the open, and its forces recruited under the legality of this conquest (not concession). This organization has the same legal right to exist as the two Socialist parties.

The second body has rejected political action and has therefore no justification for proposing revolution where universal suffrage exists and the working class can at any time peacefully capture the government and revolutionize society. By striking out the political clause it has placed itself back to the plane of a Middle Ages serf movement, and thereby unable to recruit its forces by reason of outlawing itself out of the pale of civilization, which rejects the principle of physical force when we have a peaceful method of solving social problems. In short, with conspiracy and anti-Anarchist laws of all countries the Government may at any time dissolve and disband the organization and the years of labor would be lost with the resultant reaction.

My taking action in support of your paper depends upon what your answer to the above will be.

Yours for a clarified Labor Movement, without which Socialism can never come.

Thos. Grabuski.

DEPARTMENT STORE "CHARITY."

To the Daily and Weekly People:—The latest invention in the line of department store philanthropy is that of a large firm on Sixth avenue. This house has a "doctor" on the premises, a foot doctor. His function is, incidentally, to take care of the corns and sore feet of the employes of the store. Attached to a sign which tells that "Dr. Friedberg, chiropodist, will be in attendance" on certain days in the sick room, is this notice: "All ailments of the feet will be treated free of charge to members of the Employes' Association." That's quite significant, and a big admission.

This store, like a number of others nearby, has many of its departments under the sidewalk, and supplies bad air by means of electric fans. Between the foul air and the long hours on their feet the employes cannot help become fit subjects for the doctor and for the tuberculosis exhibition.

Store Wage Slave.

New York, April 4.

TOTAL GLOOM THEN.

To the Daily and Weekly People:—I send the enclosed clipping from the Toronto "Globe" of January 22, 1910. It will be seen that the Unionists of England were howling calamity. What will these people do when their strongholds are threatened by a real Socialist?

T. C.

Toronto, Canada, March 28.

(Enclosure.)

Some extraordinary Unionist posters are coming to light. One tells the people that if the Radicals and Socialists come into power "in five years there will be no Ireland, no colonies, no navy, no public houses, no beer, no money, no Church, no work, and no hope." That seems to be complete and final.

"BOSOM" FRIENDS FALL OUT.

To the Daily and Weekly People:—The "Oakland World, a privately owned paper, which claims to represent the Tuck faction of the Socialist party in opposition to the Griest-Arnott and Local San Francisco, is in a pretty quandary. When the Spokane "direct actionists" started their "free speech" rumpus and condemned political action and cartooned political Socialism as silly, the "World," not having the backbone to expose such economic fatalism, applauded the affair. This drew many direct actionists to the S. P. Others, having become discouraged with pro-political action, went to the other extreme, and favored "direct action." Now the "World" claims that the direct actionists are trying to disrupt the S. P. The "World" reads the riot act to the "direct actionists" and threatens to print articles showing the impotency of direct action and the usefulness of political action. The "World" might inform its readers that it was the vigorous opposition to "direct action" by the S. L. P. that kept the Spokane farce from becoming a tragedy. Those who could not tell how fiercely a bulldog could bite without putting their feet into his mouth were calling for victims to go to jail and they intended to march an army of 25,000 on Spokane March 1st. What the Federal army would have done to the 25,000 would have been a tragic lesson in "direct action" and have overshadowed the famous request to Coxey's army to "keep off the grass."

To listen to an anti-political speech one would think that tactics were a matter of choice rather than a matter of necessity, dictated by economic conditions, also that tactics and not crystallized class-consciousness would perform the social revolution.

The ballot is a bourgeois concession, cries the "direct actionist." Well, a job is a bourgeois concession then, and he accepts the job; the streets are a bourgeois concession; don't the capitalist, when he lays out a plan of lots concede the streets to the city, then the "direct actionist," who hates a bourgeois concession proceeds to starve himself to use this bourgeois concession. To cap the climax, St. John uses a page in the International Socialist Review, a privately owned pro-political paper, to advertise the "direct actionists."

Come, boys, cut it out; you have tried it, and like pro-political action, have found it wanting. Accept the S. L. P. position of class-conscious economic and political action not because we like it,—as far as desires go, we would like freedom and Socialism without any work or action at all handed over by the good capitalists as our utopians, used to think,—but because social environment forces us to take such action.

Student.

Los Angeles, Calif., March 29.

RECEIVED A STRANGE "SOCIALISM."

To the Daily and Weekly People:—The following is a translation of an article which appeared in the "Arbeiter Zeitung and Volksfreund" March 12. It is written by one who saw the error of his way in joining the Socialist party.

Reader.

New York, March 21.

(Enclosure.)

"COMRADES" GIRD THEMSELVES WITH PRAYER.

Kewanee, Ill., March 3.—Kewanee is one of the craziest places I have encountered so far. It has 15,000 to 20,000 inhabitants and with that more than twenty churches, Salvation Army, Y. M. C. A., and a local of the "Socialist party" with a membership of fifty. In the year 1892 I came, as a Socialist, from Germany. I was always "on the job," and never in the rear ranks. Here I joined the S. P., was secretary and organizer of the county bureau in the state of Illinois, and as such I met all sorts of folks, Socialists and "me too Socialists," but such an aggregation as I encountered here I never met anywhere. Did you ever attend a "Socialist" meeting, in which —prayer was offered? I had the "pleasure" here, in Kewanee at one of our open air meetings before the national elections of 1908. One of the biggest S. P. lights of this "burg" made a speech, and I will not soon forget how he folded his hands over his "manly chest," turning his eyes, sanctimoniously, heavenward and explaining to his hearers how a "Socialist" prays! Great thunder and lightning! Even to-day, when I think of it, it makes me sick. When, at the next meeting of our Local, I protested against such stupidity, I was "deservedly" called to order and received a thorough "call down!" Nevertheless the prayer did not help anything. The "votes" went down more than fifty per cent. in spite of the "Red Special," "Christian Socialism," making goo goo eyes at the Prohibitionists, "boring from within," etc.

To make a long story short, I got tired of the humbug, and last January I resigned from the Socialist party. I have become convinced that I should never have belonged to that party, and that it was the greatest stupidity that I ever committed when I joined the S. P. after the split. I shall try to rehabilitate myself. Inclosed find money order for $4.75 and a list of new subscribers.

Wm. Huettsmann.

ST. PAUL S. L. P. IN MUNICIPAL CAMPAIGN.

To the Daily and Weekly People:—The work of securing names on our petition lists, which require the city officials to place our candidates' name on the ballot, has been accomplished. The required number, five hundred, has been gotten in less than three weeks. We have encountered less opposition this year than ever before in approaching the voters, which is gratifying to us and inspires us with greater zeal to further advance the cause of the working class.

While we have been engaged in the work of securing signers to our petitions, we have heard members of craft unions express themselves as being dissatisfied with the craft form of organization. The striking switchmen, who have been defeated, denounce the A. F. of L. as a Separation of Labor, and "scab breeding organization" rings throughout their hall during their meetings.

Our committee on platform has ordered five thousand copies printed, which will be distributed among the voters; a copy will also be forwarded to you for publication in the Party Press.

Forward, comrades, with the principles of the S. L. P.!

Herbert Johnson.

St. Paul, Minn., March 31.

Propaganda Pamphlets

The following propaganda pamphlets are all five cents a copy. We allow twenty per cent. discount on orders of a dollar or more.

What Means This Strike?
Burning Question of Trades Unionism.
Preamble of the I. W. W.
Trades Unionism in the U. S.
Debate on Unionism.
Industrial Unionism.
Reform or Revolution.
John Mitchell Exposed.
Socialism, Utopia to Science.
Socialist Unity.
The Working Class.
The Capitalist Class.
The Class Struggle.
The Socialist Republic.
Antipatriotism.
Socialism.
Marx on Mallock.
Socialism versus Anarchism.
Assassinations and Socialism.
Development of Socialism in Great Britain.
Religion of Capital.
Foundation of the Labor Movement.
Historical Materialism.
N. J. Socialist Unity Conference.
The Mark.
The Trusts.

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Watch the label on your paper. It will tell you when your subscription expires. First number indicates the month, second, the day, third, the year.

LETTER-BOX

OFF-HAND ANSWERS TO CORRESPONDENTS.

NO QUESTIONS WILL BE CONSIDERED THAT COME IN ANONYMOUS LETTERS. ALL LETTERS MUST CARRY A BONA FIDE SIGNATURE AND ADDRESS.

C. C. C., PLEASANTVILLE, N. Y.—This office is seriously considering the advisability of making an appropriation to engage some robust man to do nothing but call upon every correspondent, who sends a newspaper clipping without stating name and date of publication,—and "put a head on" him.

A. T. C., DAYTON, O.—There is "theory" and "theory." One sort of theory consists in dogmatically spinning out principles and splitting hairs —that sort of theory pleases idle, vainglorious and, often, crippled minds: it does no earthly good and, only throws disrepute upon thought. Another sort of theory is that which clings to the living facts, co-ordinates and explains them—that sort of theory is useful: without it mental chaos would prevail.

H. R. E., BIRMINGHAM, ALA.—Yes the writer of the article "An Anti-Socialist Meeting" did have Catholic connections. He was born and brought up a Catholic himself.

J. A., BALTIMORE, MD.—The parallel between the gens and the Local Industrial Union does not hold good at all points. The gens, despite its democratic methods had the germ of aristocracy, aristocracy being the offshoot of patriarchism. When the gens grew too numerous it "threw off" a new gens, and so on. The mother gens preserved a sort of hegemony over the rest. Although the tribal chief could be democratically deposed, his successor had to be chosen from the mother gens, and thus became a hereditary affair, which, eventually clothed one family with "noble" attributes. In other words the gentile formation was a sort of telescope that could be pulled into indefinite length from one starting point. The Local Industrial Union partakes of none of these features. It is the equal unit among the component parts of the National Industrial Union.

E. G., MADISON, WIS.—From the political-economic viewpoint Malthus' law of population is simply untrue; from the viewpoint of bourgeois morality that "law" is simply droll enough for side-splitting laughter. As Marx calls attention to, the law of Malthus is preached most ardently by Protestant ministers, a set of people who "have taken, 'Be fruitful and multiply' as their especial biblical mission, in such a degree that they generally contribute to the increase of population to a really unbecoming extent."

A. D. B., DES MOINES, IA.—The test is very simple. Look around in Des Moines. See if you find any employer who keeps his hands employed even if they yield him no profits. You will find none. Then extend your vision over the State of Iowa: you will find none there. Then extend your researches over the whole land. Nowhere is there an employer who does not pay less than what he gets.

W. W., NEW YORK—It would not be unlike Roosevelt to have set a trap for the pope, and thereby earn some more notoriety. We don't know. What we know is that there is nothing in the claim that the pope has a right to specify conditions for admission to him. He has no right to specify conditions that are to be enforced outside of his jurisdiction. The condition that Roosevelt should not visit the Methodist settlement before visiting the Vatican was such a condition. As such the condition is not permissible, nor is it exercised by any sovereign.

L. P., ATTLEBORO, MASS.—The S. L. P. Sections elect their officers on such dates as each may deem best. As to whether Maxim Gorky was expelled by the Russian Social Democratic Labor party we know not. Never heard of it.

D. A. G., WORCESTER, MASS.—We know of no work that treats specifically on the "System of Fines in Factories." It would be a good subject for original research. Marx mentions a number of cases. In one instance the employer's tariff of fines was such that the fines fastened on an employe amounted per day nearly one-half his annual wages. The subject would make a fine book, thrilling enough for yellow covers.

T. R., CHAMPAGNE, ILL.—A study of the English guilds would be the best way to get at "the making of the bourgeoisie." That would lead back to a study of the Lollards. By the time of Edward IV. the guilds were in full swing. Bulwer Lytton, in his novel "The Last of the Barons" presents an interesting picture on the subject, and makes some suggestive observations.

J. S., NEW YORK—Get from the Librarian of Congress the "Congressional Directory, 61st Congress, 1st Session." All such questions are found answered there.

E. W., PITTSBURG, PA.—There is not a single allegation made against Socialism in proof of its "un-Americanism" that would not also prove its "un-Germanism," its "un-Frenchism," its "un-Italianism," etc., etc. Fact is that "Americanism," in the mouth of those who use the term, is undistinguishable from that for which capitalism stands in Germany, France, Italy and everywhere else. Socialism is "un-Capitalist."

E. L., NEWARK, N. J.; H. B. S., TORONTO, CANADA; I. S., SAN FRANCISCO, CALIF.; A. S. C., CHICAGO, ILL.; H. B., MILWAUKEE, WIS.; J. H. A., LOUISVILLE, KY.; C. H. S., CINCINNATI, O.; H. J. S., LOS ANGELES, CALIF.; H. H., NEWARK, N. J.; E. B., COLUMBUS, O.; H. B. S., HAMILTON, CANADA; C. W, NEW ORLEANS, LA.; D. G. O'., SEATTLE, WASH.; J. E. B., PITTSBURG, PA.; J. A., NEWPORT NEWS, VA.; S. R., BROOKLYN, N. Y. —Matter received.

A PLAIN TALK ABOUT THE LINGERING DEATH.

(Continued from page 3.)

tion the law is worthless. Children can not inherit it,; it is doubtful if the disease can be detected in its beginnings; the parent may become affected immediately after marriage, or the children may become the victims of sweat-shops.

There can be no conquest of consumption by medicines. No disease proves the impotence of medicines so much as this one. All schools of medicine quail before it. It can be conquered or eliminated only by enlightened hygiene, and this can only be done by the enlightenment of the public mind. A society for this purpose sprung up as long as 25 years ago and it has accomplished much. Others have since sprung up some of which are still fighting it in an academic way. The movement needs a more comprehensive form of assault upon the breeding grounds in the work-a-day world. When an invading army has taken possession of our country and erected forts and strongholds as consumption has done, we can not drive it out by healing the injured but we must possess the forts; we must move upon the mines, mills, factories, slums and jails. This, also, may place us in imminent danger of solving the trust problem at the same time. But should this wonderful calamity overtake us we must still eliminate consumption for it is eliminating us. Last year an estimate was made. Two hundred thousand had died within the year and 500,000 more were afflicted—upon the waiting list and it was still growing.

In the campaign against consumption it has often seemed to me a national newspaper was needed; one which would be an authority upon the subject,—not one established by millionaire interests or millionaire "philanthropy." The example of millionaire interests in the newspaper world could lead no intelligent person to believe they would be of any value in a campaign where strict integrity is required. Consumption will never be conquered by fine words and trickery. It is not a political question and it must be met with honest words and honest work.

Many years ago this disease was imposed upon the writer in the course of industrial pursuits. Society holds it owes him nothing for his years of suffering and despair. Were he as apathetic to the interests of society as society has been to his interest, and its own, this article would not have been written. However, it is written with the full knowledge of experience and it would not be wasted time should you think it over. There is but one conclusion you must at last acknowledge, and that is, "We are our brother's keeper and our brother is our keeper," This may seem like slighting our barbarian instincts but once it is understood, well understood, we will cease to labor for our mutual self destruction though we might still be too dull to learn of a constructive state of society where each would labor for mutual benefits.

OFFICIAL

NATIONAL EXECUTIVE COMMITTEE—Paul Augustine, National Secretary, 28 City Hall Place, N. Y. City.

CANADIAN S. L. P., Philip Courtenay, National Secretary, 144 Duchess avenue, London, Ont.

NEW YORK LABOR NEWS CO., the Party's Literary Agency, 28 City Hall Place, N. Y. City.

NOTICE—For technical reasons no Party announcements can go in that are not in this office by Tuesday, 6 p. m.

MINNESOTA S. E. C.

The Minnesota S. E. C. met at 1938 University avenue, St. Paul, April 2nd. Jensen, chairman; present: Olson, Reil, Henion, Cikanek, Carstensen and Herbert; Johnston, State Secretary. No members absent.

Minutes of last meeting read and approved.

Correspondence:—From H. W. Brodholdt, Sturgeon Lake, Minn., remitting dues; filed. From Paul Augustine, National Secretary, regarding Siff case; filed. From C. W. Brandborg, Henning, Minn., with remittance for dues and contributions for Section St. Paul; filed. From H. A. Brandborg, Denver, Colo., with remittance for dues; filed. From Weekly People, regarding Minnesota S. E. C. advertisement for 1909. From E. B. Ford, Faribault, Minn., regarding the next state campaign; referred to new business. Bills amounting to $1.25 ordered paid.

Bill for $5 for Minnesota S. E. C. 1909 advertisement in Weekly People ordered paid. Motion to forward $1.05 to Paul Augustine, National Secretary for International Socialist Bureau dues; carried. State Secretary instructed to reply to E. B. Ford's letter. Motion that State Secretary be instructed to notify Sections and members-at-large to nominate candidates for S. E. C.; carried.

Receipts, $14.50; expenses, $2.25; balance on hand, $28.69.

Meeting adjourned.

William E. McCue,
Recording Secretary.

WASHINGTON STATE EXECUTIVE COMMITTEE.

Regular meeting, April 1st. Present: Riordan, Reddington, Phipps, Herron, Stevens. Reddington in the chair.

Miutes of previous meeting adopted as read.

Correspondence:—Letter from Pierson stating that he had been engaged by Section Los Angeles for two weeks' work, and that he would be ready to leave there March 29th. From California State Secretary, in regard to Gillhaus coming north. State Secretary reported having sent Pierson money and instructions to come to Portland, Ore., to begin work there for the Washington S. E. C. also notified Section Portland of Pierson's coming. Action was indorsed Secretary then read an appeal he had written to the members and sympathizers of the S. L. P. throughout the Pacific Northwest. Secretary was instructed to send the article with slight corrections to The People.

Financial Report:—Balance March 1st, $68.94; receipts, $3.25; expenses, $33.87; balance April 1st, $38.32.

Decided to elect a committee of one to collect funds in Seattle for the agitation fund; Phipps was elected on committee.

Adjourned to meet May 6th.

R. W. Stevens,
Recording Secretary.

These who have not as yet purchased the Sue stories in book form would do well to begin now. Fourteen of the series are already in stock, and the appearance of the remaining ones is assured.

Say that you can afford a dollar, that will fetch to you the first two books: The Gold Sickle and The Brass Bell; if you can make it two dollars, you will also get The Iron Collar and The Silver Cross. In other words, for two dollars you can get the first four books. For eight dollars the fourteen volumes now ready will be sent.

The Sue stories furnish an education in history that, for the general reader, is unequalled. They are indeed "an inestimable gift, above all to our own generation, above all to the American working class, the short history of whose country deprives it of historic background."

Again we say, to those of our friends who haven't as yet purchased the Sue stories, Now is the time to begin collecting them. To those who have the books we would say: Consider if it is not your duty to make the stories known; to get others interested in them, and thus help spread the light.

New York Labor News Co.,
28 City Hall Place, New York.

Until the workers know Socialism they are the hopeless victims of Capitalism. Spread the light!

ENROLL! ENROLL!

To the Daily and Weekly People, 28 City Hall Place, New York:

I hereby enroll as a member of the Daily People Tenth Anniversary Club, and pledge myself to do my best to get subscriptions, totaling not less than $5.00, between this date and July 1, 1910.

Name ....

Street ....

City ....

Date ....

THIS WEEK

Let Everybody Get a Subscription and Start the Mighty Propaganda Going.

Getting our friends started seems to be the hardest part in propaganda work. Once he gets started, many a comrade, who before thought that it "wasn't in him," finds that there is a keen and pleasurable satisfaction in the work of spreading the light.

The Daily People Celebration subscription-getting-campaign has not really started yet, while it ought to be booming now.

Get started, Everybody. Get started at once. Let Everybody send in at least one sub this week. That will be a great starter.

You out-of-town folks, who get the Daily People by mail, you have a grand treat in store—"The Executioner's Knife; or Joan of Arc," by Eugene Sue, is soon to appear serially in the Daily People. You ought to be able to get your friends to subscribe for three months on the strength of the story alone. Suppose you try your hand at it?

NOW

IS THE TIME TO GET SUBSCRIBERS.

As the following list of senders of two or more subscriptions have proven the past week:

C. Starkenberg, Fairbanks, Alaska	2
J. A. Leach, Phoenix, Ariz.	3
C. Pierson, Los Angeles, Cal.	26
H. J. Schade, Los Angeles, Cal.	2
A. Gillhaus, San Diego, Cal.	4
A. Ralph, San Francisco, Cal.	2
S. L. P. Section, Denver, Colo.	4
A. Wernet, Denver, Colo.	2
F. Knotek, Hartford, Conn.	9
A. E. Bergman, Indianapolis, Ind.	2
S. L. P. Section, Holyoke, Mass	2
P. H. Loftus, No. Abington, Mass.	2
T. Grabuski, Lansing, Mich.	2
S. L. P. Section St. Paul, Minn.	2
W. E. McCue, St. Paul, Minn.	2
J. Scheidler, St. Louis, Mo.	6
B. Reinstein, Buffalo, N. Y.	2
Dr. A. Levine, New York City	2
C. A. Luedcke, Rochester, N. Y.	2
F. Brown, Cleveland, O.	3
E. Norling, Pasco, Wash.	4
P. Rissman, Raymond, Wash.	6
J. McCall, Tacoma, Wash.	4

Prepaid Cards sold: Fairbanks, Alaska, $5.00; Denver, Colo., $5.00; Detroit, Mich., $5.00; Lansing, Mich., $1.00; Spokane, Wash., $5.00.

LABOR NEWS NOTES.

"The Executioner's Knife," or "Joan of Arc" is at the binders and should be ready in about a week. This story makes the largest volume of any of the Sue series we have yet issued. The price will be one dollar per copy.

It is a wonderful story, this of the Maid of Orleans, as woven with historic accuracy by the hand of the master. It has helped to awaken popular knowledge as to the real history of the radiant heroine of the people; an awakening, which impelled the present day successors of those who hounded the Maid to death, to make public retraction by her beatification.

New editions of "Woman and the Socialist Movement"; "Antipatriotism" and the "Preamble Address," are under way, after which we shall proceed to get out some new pamphlets.

In order to enable us to get out new matter orders will have to be much better than they were the past week. The best orders come from the Pacific Coast: San Francisco, $18.22; Washington S. E. C., $10.60; Fruitvale, Cal., $4.80; Los Angeles, Cal., $1.08; San Jose, Cal., $1.65; Sale Lake City, $11.22; Birmingham, Ala., $4.10; Scandinavian Federation, $5.60; Brooklyn, N. Y., $5.40; Allentown, Pa., $2.50. Orders to the amount of one dollar and over, Lisbon, N. D., Chicago, Hamilton, Can., Sydney, Australia, New York, and El Paso, Tex.

OPERATING FUND.

Receipts to this fund since last report were as follows:

H. A. Brandborg, Denver, Col.	10.00
E. Moonelis, New York	1.01
S. L. P. Section Cincinnati, O.	3.00
C. J. Smith, Salineville, O.	.50
Marxian Club, Ogden, Utah	1.50
E. Norling, Pasco, Wash.	1.00
E. W. Collins, Spokane, Wash.	5.00
Total	22.01
Previously acknowledged	6,237.97
Grand total	$6,259.98

MAY DAY IN CINCINNATI.

Comrades, sympathizers and readers of The People:

Section Cincinnati, S. L. P., will celebrate the First of May with a Mass Meeting to be held at Cosmopolitan Hall, 1313 Vine street, at 2 p. m. Sunday, May 1. John Kircher, Ohio, N. E. C. member of the Socialist Labor Party, will explain the aims and tactics of the Party. Richard Koeppel, editor of the "Sozialistische Arbeiter-Zeitung" will speak in German.

Make this meeting known among your shopmates and friends. Admission free.

SECTION PHILADELPHIA.

Section Philadelphia, S. L. P., will hold agitation meetings regularly on SUNDAY evenings at North Plaza City Hall.

A Section meeting will be held on SUNDAY afternoon at 800 Parrish street, 5 p. m. All Section members are requested to attend. Sympathizers will be cordially received.

Robert McLure.

DE LEON IN BOSTON.

Daniel De Leon, Editor of the Daily and Weekly People, will speak under the auspices of Section Boston, Socialist Labor Party, SUNDAY afternoon, April 24, 1910, at 3 o'clock, in Faneuil Hall, Boston. Subject: "Some Objections to Socialism." Questions pertaining to the subject invited. Admission free.

SECTION DENVER LECTURES.

A series of lectures on the Labor Movement are given under the auspices of Section Denver, Socialist Labor Party, at 926 Fifteenth street, Charles Building. Lectures in the afternoon at 2:30 sharp.

APRIL 17—The Development of American Politics.

APRIL 24—Trades Union in Action. Free admission. Everybody invited.

For the Student

Communist Manifesto	$.10
Lasalle's Open Letter	.10
Life of Engels	.10
Ninth Convention S. L. P.	.10
No Compromise	.10
Socialism, What It Is	.10
Workingmen's Program	.10
Two Pages from Roman History	.15
American Industrial Evolution	.15
Value, Price, and Profit	.15
As to Politics	.20
Flashlights Amsterdam Congress	.25
Eighteenth Brumaire of Louis Napoleon	.25
S. L. P. Report to Stuttgart Congress	.25

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28 City Hall Place, New York.

"The People" is the paper that you want. Straight and Truthful.

NOTES AND COMMENTS

DOOMED—THE BUTCHER'S BILL OF "HARMONY"—WAY THEY TREAT SLAVES—SAD BUT TRUE—THE BUNKUM OF REFORM.

"Wheat is raised in Dakota, milled in Minnesota, carried to Boston, and baked in the large bakeries at a total cost of 3 1-2 cents (1 3-4d) per pound for bread. Yet poor bread baked in large shops is sold to the poor at 6 cents (3d) per pound. . . The cost of railway service does not amount to 1-2 cent (1-4d) per pound, the cost of retailing is five times that. The railways carry meat from Kansas to New York at 1 cent (1-2d) per pound. The added cost to the consumer after it leaves the railway is 5 to 10 times the railway charge. . . The economy of the future will be largely in the saving of waste in retailing." Thus Dodd in "The Trust—its Book." The middle-class "business man" is getting knocked out. He howls against the trust, in the hope of so being able to keep on plundering the workers a space longer.

The killed and disabled in British factories, etc., last year amounted to 328,931 persons—1 in 23 of those employed! 3,447 were killed outright. Yet there are some fools, and others rogues, who say there is no class war. There is a section of the butcher's bill, anyway. And the "Labor" wasters are going to represent both workers and business men! Rot!!

Says an exchange: "A characteristic anecdote is told of the late Mr. Arthur Wilson, the ship owner. It refers to the period about 20 years ago, of the Dockers' Union strike, which the Wilson firm was principally instrumental in quelling. Cavalry were quartered in Hull, and during one of the disputes Wilson arranged to see a deputation of the dockers one morning. The deputation was about a quarter of an hour late, and he met them on the steps of his office as he was going away. "I can't see you now," he said, with a wave of the hand. "But, Wilson," said the leader, "if you don't see us to-day the men will strike." "D—— it; let them strike," came the reply; you should have come before, I'm going hunting. And he went."

That's the real capitalist attitude, open and unabashed, which is hypocritically overlaid here by professions of sympathy for the women and children, &c., &c. All the same the men, women and children may starve rather than one capitalist privilege shall be abrogated even for a quarter of an hour.

"Your political antagonist is calling you bad names, how can you stand it," said the aspirant much agitated. "That's all right," said the "Labor" politician, "Don't interrupt him. It's better to have a man looking up the slang dictionary, than searching after your record for facts!" "But the trouble with the S. L. P." said the novice, "is that they sling the facts in as well as the epithets!" That's unkind, isn't it?

The amount paid in old age pensions in England and Wales during the last financial year amounts to about five million pounds. But did the working class gain that amount? By no means! During 1908, 930,000 wage-earners had their wages reduced, and during the first six months of this year 1,091,586 more had to suffer deductions in wages. The figures are given for the reductions of these million and more as "a reduction in wages of £67,744 weekly." That equals £3,522,688 yearly. The money figures for 1908 are not given, but at the same average of reduction as in 1909 they would amount to three millions. Thus the working class lost in wages rather more—at least as much—as it gained in pensions! Fine reform, this!—Sydney People.

LIFE SNUFFED OUT

No Regard for Health of Human Beings under Present Conditions

"Intolerable Social Conditions and Proposed Remedies" was the subject of the lecture by Professor John Lovejoy Elliott, Ph.D., before the Brooklyn Society for Ethical Culture last Sunday morning. Professor Elliott began his address by speaking of Abraham Lincoln, saying that as we understand him, with all his powers made perfect, he was after all the average American. Politic-diplomatic, he came from the people and understood the people, took for his guidance the Declaration of Independence and from this drew his inspiration and his power. He seldom allowed his personality to come to the front.

"To-day," said Professor Elliott, "I am reminded of the disaster of the Cherry mine, where the men were imprisoned far down under the earth dying, while we walked only a few feet above them, and in the diary of one of the men who there died was written the words, 'Dying for want of air,' and so too are thousands of men, women and children dying in the tenements for want of air. And this is no accident, but the result of selfish greed.

"We are sacrificing the lives of men, women and children and only a passing thought is given to this sacrifice. A few days since a working girl slipped on the street, a rapidly driven automobile broke her back, a few sentimental shoppers stopped, wept and went on, the girl, the support of her mother and little brothers and sisters, died. The mother died of the shock caused by the death of her daughter. The family were placed in institutions, and for this no care is taken to prevent its recurrence. Such accidents happen every day.

"I have seen in one basement nine people living in three rooms, seven adults and two children in another, six in two rooms, in still another fourteen in three rooms, rent $11; three rooms holding eleven persons; the death rate in New York 3 per cent more than that of London; 27,000 deaths annually in New York from preventable disease, three in one house in Brooklyn because the house itself is full of the bacilli of tuberculosis. Our schools should have no more than thirty-five in one room; there are sixty in many rooms!

"Put the responsibility for the present intolerable condition on all the people. They have never been called upon to vote on the tenement house question. No one can say I know can think for others, no one can say I know one city block. You can trust the people who have every thing at stake."

SECTION CALENDAR.

Under this head we shall publish standing advertisements of Section headquarters, or other permanent announcements. The charge will be five dollars a year for five lines.

San Francisco, Cal., 49 Dubose avenue, Headquarters and reading room of Section San Francisco, Cal., Socialist Labor Party, Hungarian Socialist Labor Federation, Lettish Socialist Labor Federation, and Scandinavian Discussion Club at 49 Dubose avenue.

Los Angeles, Cal., Headquarters and public reading room at 317 East Seventh street. Public educational meetings Sunday evenings. People readers are invited to our rooms and meetings.

Headquarters Section Cincinnati, O., S. L. P., at 1808 Elm street. General Committee meets every second and fourth Thursday. German, Jewish and Hungarian educational meetings every Wednesday and Sunday. Open every night.

Headquarters of Section Portland, Oregon, S. L. P., and Scandinavian Labor Federation, 224½ Washington street, Rooms 1 and 2.

Section Cleveland, Ohio, S. L. P., meets first and third Sunday of the month at 3 p. m., at Headquarters, 2416 East 9th street.

Section Allentown, Pa., S. L. P., meets every first Saturday in the month at 8 p. m. Headquarters, 815 Hamilton street.

Section Hartford, Conn., meets every second Wednesday in the month at 8 p. m., at Headquarters, 34 Elm street.

Section Providence, R. I., 81 Dyer street, room 8. Regular meetings second and fourth Tuesdays of each month.

New Jersey State Executive Committee, S. L. P. P. Merquelin, Secretary, 1121 Myrtle avenue, Plainfield; W. J. Carroll, Financial Secretary, 1076 Bond street, Elizabeth.

Chicago, Illinois—The 14th Ward Branch, Socialist Labor Party meets every first and third Friday, 8 p. m., at Friedman's Hall, Grand and Western avenues. Workingmen and women invited.

Headquarters Section Seattle, Wash., Sullivan Building, 712 First avenue, Rooms 208 and 210. P. O. Box 1854. Propaganda meetings every Sunday, 8 p. m., Columbia Hall, 7th avenue between Pike and Union streets.

Section Tacoma, Wash., S. L. P., Headquarters and free reading room, Room 304, Wallace Building, 12th and A streets.

All communications intended for the Minnesota S. E. C. should be addressed to Herbert Johnson, 475 Como avenue, St. Paul, Minn.

Section St. Paul, Minn., S. L. P., holds a business meeting the second Sunday of each month at Federation Hall, Corner Third and Wabash streets, at 10 a. m.

Section Denver meets every Sunday afternoon at 926—15th street. The first meeting of each month will be for business, the others for lectures. Agent of Party organs, Al. Wernet, Hotel Carlton, 15th and Glenarm streets.

Section Minneapolis, Minn., S. L. P. meets the second Saturday of each month at 8 p. m., at Union Temple, Room 4. Address of Literary Agent is Peter Riel, 2516 West 21st street.

Section Boston, Mass., meets every first and third Thursday in the month, at 8 p. m., at 694 Washington street. Discussions at every meeting. All sympathizers invited.

HIGH PRICED LABOR

Facts and Figures Knocking Out Fiction of Highly Paid American Labor.

In an article which William Shaw publishes in the current issue of "Outlook," the below figures are given, which are a striking refutation of the claims made that "American" labor is high priced. The statistics quoted by Mr. Shaw are those compiled by Washington Gladden in his "The Church and Modern Life."

The following is in part Shaw's article in the "Outlook":

The following compilation, based on the last Census, showing the average weekly wage in four leading industries, employing 1,147,930 people, is the most powerful argument that could be made for a change in our present industrial system:

"In the textile trades, with 661,451 workers, the average weekly wage of all workers is $6.07; of men over sixteen, $7.63; of women, $5.18; of children under sixteen, $2.15.

"In the iron-workers' trades, with 222,607 workers, the average weekly wage is $10.46.

"In the boot and shoe trades, with 142,922 workers, the average for all is $7.96; for men over sixteen, $9.11; for women, $6.13; for children under sixteen, $3.40.

"In the men's clothing trades, with 120,950 workers, the average for all is $7.06; for men, $10.90; for women, $488; for children, $2.61.

"These weekly wages are obtained by dividing the annual wage by fifty-two. Often the weekly rate is much higher, but for many weeks the workers are unemployed; the only fair estimate is that which is based upon the annual wage."

Here is an average weekly wage in these four great industries of $9.77 for men, $5.39 for women, and $2.72 for children.

In the discussion of the wage problem the maximum weekly wage is often quoted, but that is manifestly unfair. Certainly the method here used, of computing the weekly wage upon the annual wages received, is the proper basis when making a comparison with the annual dividends paid.

The inequality in the distribution of the product of labor is strikingly shown by the careful study of a financial circular advertising industrial stocks issued by A. B. Turner & Co., of Boston. The statement of the returns to capital by five representative corporations located in Fall River, Massachusetts, shows average annual returns for a period of eight years of 16.35 per cent., or more than three times the average market rate for money.

In reply to a question as to the fluctuation in wages during the same eight years, the treasurer of one of the largest companies writes: "These have been the same with us as with all the Fall Rivr factories, and the advances and reductions are as follows: December 11, 1899, advance 10 per cent.; March 17, 1902, advance 10 per cent; November 23, 1903, reduction 10 per cent; July 25, 1904, reduction 12½ per cent; October 23, 1905, advance 4 per cent; July 2, 1906, advance 10 per cent; November 26, 1906, advance 10 per cent; May 27, 1907, advance 10 per cent; May 25, 1908, reduction 17.94 per cent.

This gives a net increase in wages for the eight-year period of 13.56 per cent to put over against the trebled average dividend rate to capital.

Here is an average of at least double the dividend return to capital usually expected, and in some cases it is more than trebled. In one case there was a stock dividend of one hundred per cent, thus adding to that corporation an additional burden of capital without additional investment by the stockholders, on which dividends must be paid for all time.

These large dividends have also had the effect to double or treble the market value of the capital invested.

Does the record indicate that the laborers **who have** invested their lives in these corporations have shared equally with capital in the returns from their labor?

Occasionally we hear of an increase of five or ten per cent in wages, but almost as frequently of a similar reduction when hard times come, so that the net return to labor for a period of years shows but little increase, with a few striking exceptions in well-organized trades.

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"The People"
Official Organ of and Owned by the Australian Socialist League and Socialist Labor Party.
A Weekly Paper published for the purpose of spreading Socialist Principles and organizing Socialist Thought. Its mission is to educate and prepare the working class for the approaching day of their emancipation from wage slavery; to point the way to class-conscious organization for economic and political action that the days of capitalist bondage might be quickened unto the dead things of the past.
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